

The con=

7.

tentes of thys boke.

The fyrst is a letter which
was wryten unto the fayth-
ful folowers of Christes
gospell.

Also another treatise cal-
led the Myrrour or glasse
to knowe thy selfe.

There vnto is added a pro-
pre instruction teaching a ma-
to dye gladly and not
to feare death.

Grace and pease from
the father through oure
oure Chyrste Iesu be wyth
them that loue the Lord
vnfeynedly. Amen.

Polm. ii.
John. xv



Rom. xii.
Rom. iii.

I can not
expresed (d
lyc beloued
the lord) w
ioy & cofor
is to my ha
to pceiue ho
p worde of god hath wrought
& continually worketh among
you: so that I fynde no sim
nuntze walking in the way
of the lord, accordynge as
gaue vs commaundement, w
lynge that we shulde loue e
other as he loued vs. For
hane I experience of the fa
whiche is in you, & can testif
that it is without simulacio
p ye loue not in worde & tong
only but in worke and verete

ADAM

What can be more tryall of a
sayth full harte, then to aduen-
ture not onely to ayde and co-
cure by the meanes of othe-
(wher) without daunger may
not be admittted vnto vs, but
also personallye to visyte the
poore oppressed and se that no-
thyng be lockynge vnto them
but that they haue both goost-
ly coforte & bodely sustenaunce
not withstandynge the stiarce
Inbicion and terrible mana-
rynge of these worldly rulers,
euen redy to abyde the extreme
perperdies that tirauntes can
ymagyn.

This is an euydence that you
haue prepared your selues to
the cosse of chryste, accordynge
vnto the counsell of the wyse
man which sayeth, my sonne
whē thou shalt enter into the
waye of the lord, prepare thy
selfe vnto tribulation, this is

Al. ii. An.

Luc. xlii.
Phi. i.

aneu idente that ye haue
your accomptes, & haue wth
with to finishe the to wth wth
che ye haue begonne to buye
And I doubte not but that
which hath begonne to wth
in you, shall for his glo^{ry} ac
complishe the same, even vnto
the comyng of the lord, which
shall gyue vnto every man ac
cordyng to his dedes,

Rom. xi

And albeit god of his secret
iudgementes for a tyme kepe
the rodde from some of them
that ensue his steppes, yet lette
them surely reken vpon it for
there is no doute but al which
wyl deuoutly lyue in Christ,
muste suffer persecucion: for
whom the lord loueth he cor
recteth, & scourgeth euery chylde
that he receyuethe: for what
chylde is that, whome the fa
ther chastyseth not. Yf ye be
inot vnder correctioun of which

1 Tim. ii
Heb. xi

we are all partakers, then are
ye bastardest and not chyliden.

Neuertheles we maye not
suppose that our moste louing
father shoulde do that bicause
he reioyseth in oure bloode or
punishment, but he doth it for
oure singuler profyte, that we
may be partakers of holynes,
and that the remnaunt of synne
which (through the frailtie of
our membes) rebell agaynste
the spirite and wyll, causynge
our woorkes to go vnperfectly
forwarde, and maye: somedel
be suppressed, lest they shoulde
subdue vs, and reigne ouer vs
as I haue sufficiently declared
in the epistle of my booke which
entreateth of purgatorie to the
whiche I remite them that de-
syre to be further instructed in
this matter.

Of these thynges God had
gyuen me the speculation be

fore, and now he hath it pleased
hym to put in vze and practice
vpon me. I euer thought and
yet do thynke, that to walke
after Gods worde, wolde cost
me my lyfe at one tyme or ano-
ther, And albeit that the Eng-
lishes grace shulde take me in
hys fauoure and not to suffer
the bloudy Romites to haue
theyr pleasures vpon me, yet
wyl I not thynge that I am
escaped, but that God yethe-
ronely differred it for a season
to the entente that I shoulde
worke somewhat that he hath
appoynted me to do, and so to
vse me vnto his glorie.

And I beseeche all the fayth-
full folowers of the Lorde to
arme thei selues wyth the same
supposicion, markynge them-
selues with the sygne of the
crosse, not fro the crosse as the
supersticious multitud do, but
but

but rather the crosse in token
that they be euer redy willing
ly to receyue the crosse, when
it shal please god to lay it vpon
them, the daye that it cometh
not, counte it clere wonne, gy-
uynge thanks to the Lorde,
which hath kepte it from you.
And then when it cometh, it
shal nothyng dismaye you: for
it is no newe thyng, but euen
that which you haue continu-
ally looked for.

And doute not but that god **i. Cor. 1.**
which is saythful shal not suf-
fre you to be tēpted aboue that
whiche ye are able to bere, but
shall euer sende some occasion
by the whiche ye shall stande
stedfast for either he shal blind
the eyes of your enemyes and
diminish the thir tyrannous po-
wer, or els whē he hath suffered
them to do theyr best, and that
the dragon hath caste a whole
A. iiii. floure

cloude of waters after you,
shal cause euen the very earth
to open her mouth and swa-
lowethem vp. So saythful
he & care full to ease vs wher-
tyme the veracion shulde be
heauy for vs.

He shall sende a Joseph
for you agaynste ye shal come
vnto Egypt, yea he shal so pro-
uide for you, that ye shal haue
an hundred fathers for one, an
hundred mothers for one, an
hundred houses for one, and
that in this life, as I haue pro-
ued by experyence. And after
this life, everlastynge ioye with
Christe our sauyour.

Mat. i.

Notwithstandynge syth thys
stedfastnes cometh not of our
selues (for as Austen sayth)
there was neuer man so weake
or frayle / no nor the greatest
offender that ever lyued but
that eueri mā of hys owne na-
ture

ture shulde be as frayle and co-
mytte as great enhomytes, ex-
cept he were kepte from it by
the spyrte and power of god,
I beseeche you brethren, in the
lorde Iesu Chryst and for the
loue of his spyrte to pray with
me that we may be vessels to
hys laude & prayse, what time
soeuer it pleaseth hym to call
vpon vs.

Rom 7b.

The father of glorie gyue
vs the spyrte of wysdome vn-
derstandynge and knowledge
and lyghten the eyes of oure
mynde, that we maye knowe
hys wayes, praysynge the lorde
eternally. Yf it please anye of
our brethren to wyte vnto vs
of anye suche doutes as perad-
uenture may be found in our
bookes it shulde be very accep-
table vnto vs, and as I truste
not vnfrutesfull for them. For
I wyl endeuer my selfe to sa-

Eph. i.

A. v.

tillie

tisfy them in all poyntes
goddes grace. To whom I
mytte you to be gouerned,
Defended, for euer Amen

A myrroure or glasse
to knowe thy selfe.

The p[re]face.

I Was desirid of a faith-
full frende (to whom I
am so much boude that
he might lawfully haue
cōmaunded me) that I wolde
make hym a lytele treatyse by
the whiche he myght be some-
what enstructed to know him-
selfe, and so giue god thanks
for the benefits which he hath
so abundantly powred vpon
hym. Thys thyng I toke vpon
me very gladly, partly to
fulfyll hys ryghtuous request
whiche I truste shall be to the
great

great pſyte of Chryſtes flocke
and partye to declare what I
thynk both of my ſelfe and of
all other.

Herein may al men ſe what
they haue recieued of god and
how they oughc to beſtow the
talent that is committed vnto
them, whiche yf you note well
it wyll cauſe you to ſaye wyth
the wyſe man **S**a lomō, **U**ni-
uerſa vanitas omnis homo vi-
uens, that is. **E**uery man ly-
uynge is nothyng but vanite
whiche alſo the prophete **D**as-
uid conſpyrmethe ſayenge. **V**f al
men lyuynge were pōdēred in
one balance and vanite han-
ged in the balance agaynſt the
it ſhulde quyte wey the downe
and by heuier then al they, **A**s
by example, yf a man prapſe a
very foole & thynke his wytte
good and profounde, then is
that perſon in dede more foole
then

Eccle. v.

Psallm

Eccle. v.

Note:

then the other. And euē so sye
man doth prayse and cōmende
ryches, honour, beaute, strenght
and such other vayne and tran
sitory thynges whiche are but
as a dreame and vanythe lyke
a flowre in the, felde, when a
man shulde haue most nede of
them, it foloweth well that he
hym selfe is moze vayne then
those thynges whiche are but
vanitie. For if it wer possible
that thou shouldeste haue all
these thynges an hundreth yere
continuall without any trou
ble or aduersitie as neuer man
had, yet were it but a vayne
dreame if it be compared vnto
that euerlastyng lyfe, whiche
is prepared for Chrystes electe
and faythfull folowes. So
all flethe is as heye, and all his
gloze lyke a flower of the heye
when it is wythered and the
flower fallen, but god and his
worde

Esa. xi.

woꝛde endure foꝛ euer.

Therfoꝛe let not the wyſe **hie. 15.**
man reioyce in hys wyſdome
neyther the ſtrong man in his
ſtrength the noꝛ the ryche in his
ryches. But he that reioyſeth
let hym reioyce in the loꝛde, to **i. Coꝛ. 13.**
whom be all honour & prayſe
wythout ende. Amen.

That al goodnes cometh
of God and all euill of oure
ſelues The fyrſt Chapter. **Roma.**

The Phyloſophers to
whom God had inſpi-
red certayne ſpꝛacles of truth
knowledge that the cheſeſte
poynt of wyſdome and dire-
ction of mannes lyfe was to
knowe hym ſelfe, whiche ſen-
tence the ſcriptur eſtablſheth
ſo clerely that no man maye
diſſente from the trueth of ſ
ſame. Foꝛ Salomon ſayeth **Pro. 1.**

that the feare of the Lord
the begynnyng of wyfdom
Now who can feare the Lord
but only he that knoweth his
selfe as the scrpture teacheth
hym: For yf I perceyue not
the imperfect ion of my nature
which is subiecte vnto corrup-
cion and voyde of al stables

Ro. viii.

Yf I perceyue not the vnsu-
bilities of my flesh being prone
to all synne, and rebellious to
ryght wysenes and that there
dwilleth no goodnes i me, yf
I perceyue not the poyson of
the olde serpent and hell, and
synne which lyeth hyd within
me vnto whiche are prepared
paynes intollerables. I shall
have none occasyon to feare
God but rather to auante my
selfe equally with god, as Alex-
ander, Nabucho done sor. Herod
& such other haue done, which
after were sore chastened for
there

Rom. vi.

Mat. xxv

Esa. xlii

Dan. iiii

Pet. ii.

they? folp.

Rom. 11

What haſte thou (vayne
man) wherof thou mayeſt re-
ioyce for the ſcripture teſtify-
eth that euery good and perfit
gyft cumeth from aboue from
the father of lighte, with who
is no tranſmutacion. So that
whe ther they be outward gif-
tes or inwarde, perternynge
there to the bodyes or ſoule, yf
they be good they come from
aboue fro the father of lyghte.
For if thou behold the propor-
cion of thy body ſtature or beu-
tye, thou ſhalt eaſely perceyue
that it cometh of God, euen by
the wordes of Chyſte whiche
exhorteth vs not to be careful.

Jaco. 1

Meth. 5

For there is none of vs all
though we be neuer ſo careful
that can adde one ſtature, ey-
ther make one whyte heare or
blacke.

Meth. 11

And as touchyng our wyfe-
dome

Iaco. i.

domme, eloquence, longe
ctoie, gloire, and suche
the scripture testyfyeth
they come of god and
oure selues. For saynt
sayth. Yf any man lacke
domme, let hym aske it of
whiche gyueth it abundantly
As it is euident by Salomon
whiche of God desyred
domme to iudge betwene good
euell, and the lord made
answer, that because he asketh
that thyng, and not long
no riches no the destruc
of hys enemyes, but rather
wyldom to dyscerne in iudg
ment. Beholde. I haue g
vnto the an harte full of
domme and vnderstandyng
so moche that none besyde
hath bene lyke vnto the,
ther yet after the/ Shall any
like vnto the. And besides
I haue gauen the riches
glo

iii Regiii

glory.

furthermoze the most glory
ous gyftes cōcerning our sou
les, come frō. God euen of hys
mere merci and fauour which
he sheweth vs in Chryst & for
Chyist, as pzedestination, elect
cion, vacacion, and iustificaci
on: and albe it. M. Moze with
hys painted peotrie and craf
tye cōuepaunte do caste a myste
befoze youre eyes, that you
myght wāder out of the ryght
waye endeuozyng him selfe to
enāctre you that God do the
pzedestinate and chosen vs be
foze the beginning of þ world
because he knewe befoze that
we shuld do good woꝝkes, yet
wyl. I sette you by a candell
whyche shall shyne so bryghte,
and so clerely dispel hys myste
and bayne poetre þ you shall
plainly perceaue him daūsing
naked in a nette, whych note

Moze
myst

B.i.

wyth

wythstandynge thynketh
hys selfe to go inuisible. And
thought there be scripture
enough both Tit. iii. and Ro-
ma. xi. to proue the same true
yet wyl I lette that passe and
alledge for me, saynte Austen
which is the candle þat I speake
of, which shal disclose his wil-
ling and vtter his ignoraunce
for S. Austen sayth some man
wyl affirme that god did chosse
vs bicause he saw befoze that
we shoulde do good workes
but Christ saith not so, which
sayeth: ye haue not chossen me
but I haue chosē you for (saith
he) if he had chosē vs bicause
he sawe befoze that we shoulde
do good workes, then shuld he
also haue sene befoze that we
shuld fyrste haue chossen hym
which contrarie to the wordes
of Christ & mynde of the Euan-
gelist. Here maye you se howe
wid. ntly

John. xv

euidently **S.** Austine confuteth
Myster Mozes poetrie, and
openeth hys serpentine deceyte;

Fynally **S.** Paule saythe
Eph:ii, that we are saued thro-
row grace, and that it cometh
not of our selues, it is the gyft
of God & cometh not of wo-
rkes lest any man shulde boste
hym selfe, whychе wordes **M.**
Moze myghte be ashamed to
heare yf he were not another
Lucyan, neyther regardinge

Eph. ii

God nor man. But **S.** Austi
addeth thus moche moze vnto
it. Non erit gratia villo modo
nisi fuerit gratuita omni modo
That is to saye, that it can no
wyse be grace or fauoure, ex-
cepte it be alwayes free. And
therfore I may conclude that
it is neyther of the woakes go-
yng before nor the woakes co-
myng after, but onely of the
free fauoure of god.

16. ii.

And

Rom. xi

And thus are we sure of, that
whom soeuer he cholethe, the
he sauethe of hys mercy, and
whome he repelleth, the of his
secrete & vnsearchable iudge-
ment he condemneth. But why
he cholethe the one & repelleth
the other enquyre not (sayth
S. Austin) yf y wylte not erre.
In somoch þ S. Paule could
not attayne to the knowledge
therof, but tryed oute: O the
depth of the riches, and wy-
dom of the knowledge of god,
how vnsearchable ar hys iud-
gementes, and how incompre-
hensyble are hys wayes. But
M. Moze had leuer loude to
lye and farre to erre, the to let
God alone wyth hys secretes,
or to acknowledge his ignorance
in any thyng.

And to be shorte S. Paule
sayethe what haste thou that
thou hast not receiued; if thou
hast

hast receiued it, why dost thou
auaunce thy selfe, as though
thou haddeste not receyued?
So we maye conclude that all
goodnes comethe of God and
all synne or myschefe of oure
owne poysoned nature. In so-
moche that we maye say wth
the prophete Daniel: Tibi do-
mine gloria nobis autem con-
fusio facit. O Lord all glory
be vnto the, & vnto vs shame
and confusion, so that he that
reioyleth maye reioyse in the
Lorde.

i. Cor. i.

¶ For what intent God ge-
ueth vs these gyftes, & that
they are rather a charge and
a carefull burthen then any
pleasure to reioyse at.

The.ii. Chapter.

¶ Like as there are many
membres of our body and
eueri membre hath his office ap-
paynted vnto hym wherhe he
must

i. Cor. ii.

B.iii.

must

muste do , not for hys owne
welth & sauegard only, but for
the preseruacio of the hole bo
die, insomuche that the most
honest membre must serue the
vilest at his necessite, for if he
hade wolde not serue the fleshe
belye, they shuld bothe perishe
togethet, euen so hath God
poynted hys giftes and dispo
buted them in thys world be
to vs (whiche shulde be as one
body) that every nacion haue
nede of other, every occupacio
nede of another, & every man
nede of his neyghboure. This
is so playne that it can not be
denyed. Neuerthelesse I will
more specially touche the mat
ter because I wold haue it
rooted in you, that you might
endeuoure youre selues to helpe
yll it to wardes eche other.

If god haue opened the eyes
of thy wynde, and haue geuen
the

the spiritual wyldom thou hast
the knowledge of hys worde,
dost not thy selfe of it, but ra-
ther feare and tremble, for a
chargeable offyce is comytted
vnto the, whyebe(yf thou ful-
fyl it) is lyke to cost the thy life i' **2 Cor. ix.**
at one tyme or other wythe
much trouble and persecucion
But yf thou fulfyl it not, then
shall that offyce be thy damp-
nacion. For S. Paule sayth:
woo is to me yf I preache not
And by the prophete Ezechuell **Exc. xxiij**
God sayth, yf I saye vnto the
wycked that he shall dye the
death, and thou shewe him not
offt the wicked shall die in his
iniquyte, but I shall requyre
hys bloude of thy hande.

But peradventure our dy-
uynes wolde expounde these
textes only vpon them that ac-
sent & haue cure of soule, wher
vnto I answered that euery mā
B. iiii. which

which hath the lyght of
woorde reuelated vnto him
fente when soeuer he seeth
cessite & hath cure of his ne
bours soule. As by exāple
God haue gyuen me myght
and I perceyue a blynd
goynge in the wape, which
redye for lacke of syght to
in to a pytte wherin he
like to perish, then am I bound
by Goddes commaundement
guyde hym tyll he were past
that ieoperdye, or els yf he
rythe therin, where I myght
haue delyuered him, his blood
shalbe requyred of my hande.
And lykewyse yf I perceyue
my neyghboure lyke to perishe
for lacke of Chyestes doctrine
then am I bounde to instructe
hym with the knowledg that
God hath gyuen me, or els his
bloude shalbe requyred of my
hande.

Peraduenture they wyl say
that thre is alre dye one ap=
poynted to watche the pytte,
and therfore yf any man, fall
into it he shall make it good,
and that therfore, I am dys=
charged and nede to take no
thought, wherunto I answered
I wolde be glad p it so were.

Obiectio

Solutio

Notwytstandynge yf I per=
ceue that the watchman be a
sleepe, or runne to the ale house
to make good chere, or gone
out of the countre a whoresu=
tyng, & thow so his negligence
espye my neighbour in daunger
of the pytte, then am I neuer=
theles bounde to leade him fro
it, I thynke that God hath
lente me at that tyme to saue
that soule fro perysshynge. And
the lawe of God and nature
byndeth me therto which char=
geth me to loue my neighbour
as my selfe, & to do vnto him

B. v.

as

as I wolde be done to. **Mat. vi.** thinke there is no man but
is in thys case he wolde
hys neyghboure to helpe
and therfore is he bounde
helpe hys neyghboure
in like ieopardy. And enen
art thou bounde to geue good
councell to hym that lacketh
and to distribute whatsoeuer
talente thou haste receyued of
God vnto the profyte of thy
neyghbour. Moreover besides
that ye can not auoyde thys
solucion, yet I desyre you to
note how þe texte it self which
I alleged doth condempne your
vayne obiection, the wordes
are these. **Ezech. iii.** If I send
vnto the wycked that he shall
dye, the death, and thou shalt
hym not of it. the wycked shall
dye in hys iniquite, but I will
require his blood of thy hand.
Marke I praye you that the
prophete

Prophet sayth notes you ob-
iecte that he whych shuld shew
the wycked hys iniquyte, and
doth not so, shall perishe only
and the wicked him selfe to be
sauen. because his faulte was
not tolde hym, by hym whiche
take charge to teach him. But
cōtrary wylle the wycked shall
peryshe in hys iniquyte (saith
god by hys prophet Ezechiel)
and hys bloude shall be requi-
red of the hand of him whiche
shulde haue instructed hym in
the truth,

Yf god haue geue the faith
in christes bloud be not proud
of it but feare, for sythe God
hathe not spared the naturall
braunches (I meane the Jewes
whych were his electe people)
syth he spared not the aungels
that sinned, but hathe cast the
into hell, to be reserued vnto
iudgement, syth he spared not
the

Romans

ii. Pe. iii

the olde woꝛlde but ouer-
med them wyth waters de-
ring. Not the preacher of cru-
tuousnes take hede lest he
spare not the, Truth it is
where faythe is present not
can be imputed, but thys fa-
is not in thy power, for it
the gifte of God. And therfo-
yf thou be vnkynde and en-
uour not thy selfe to walke
nocently, and to bynge forth
the frutes of faythe, it is to
feared that for thyne vnkyn-
nesse god wyl take it from
and hys out his vineyard
another, which shall restore the
frute in due reason, and then
shall thyne ende be worse than
thy begynnyng. Let vs ther-
fore wyth feare and trembling
seke our belth and make stable
our vocaciō and election, man-
tifynge our mēbres and man-
of syn, i everysyng our selues
in

in Christes preceptes that we **Mat iii**
may be the chyl dren of our fa- **Ph. i**
ther þ is in heauen and folow
hys wth; our sauour and
brother Christ Iesu.

If God haue geuen the ry-
thes, thou mayste not thynke
that he hath commytted them
vnto the for thyne owne vse **Mat. v**
onely, but that he hath made
the a stuarde ouer them to dis-
tribute them to the profite of
the comentie. For in dede thou
art not the verie owner of the
but God is the owner, whych **Agget it**
saythe by the prophete Agge.
Golde is myne and syluer is
myne: and he hath committed
them for a ceaso vnto thy hande
to se whether thou wylte be
saythfull in distributynge thes **Luc xvi**
wycked Hammon accordyng
to hys comaundementes. And
that it so is thou mayste well
note by the parable of the ryche
man

man whyche was clothed
lyke and fared delycatel
thys world, and after was
ried in hell, wherupon S.
gozie notethe that he was
dampned because he despo
led any other mannes, but
cause he did not distribute
owne, as the processe of p
dothe also wel declare,, wher
foze yf we must geue accōpt
of all that is geuen vs, the
haue welittle cause to glorie
but rather to feare and trem
ble & to counte hym most hap
pye to whome lest is cōmitted
For god to whome this accō
tes muste be made can not
deluded althoughe the world
maye be blynded.

Yf God haue geuen the the
perfecte lynnes and mēbrs
then gette to some occupacion
and worke wyth thyne owne
hādes that thy mēbrs which
are

are hole and perfect may mi-
nistrer to the necessite that lack
theyr membris. For that is ac-
ceptable in the sighte of God
And the contrarye so detesta-
ble that yf thou wythdrowe
thi membris, from ayding thi
neighbours, thou shalt of god
be accounted for a thefe and a
murderer. And therfore I as-
sume that all our holie hypo-
crites and ydle belyed Mon-
kes, Canons and Priestes,
whichee they be regulare or se-
cular, yf they labour not to
preach Gods word are theues
and also murderers. For thei
maye sayne theyr stronge me-
mbris in ydlenes, whych ought
to labour for the profyte of
theyr neighbours: that theyr
perfect membris myghte mi-
nistrer vnto the necessite of the
that lacke theyr membris. As
the eye must ministrer her frute
of

of syght vnto the fete, handes
and other mēbres which lacke
it. Or els are they in repparacion
to perrysh at euery pnttyme
the eye giltye of theiꝝ default
on for withdrawing her
from them.

And this may we establishe
by the wordes of saynt Iohn
whych sayth that dyd not
let hym steale no more, but
ther labour with his owne
Ephei iiii des, that he maye haue to
tribute to them that lacke
And some doctours do
well expounde it of cerke
persons that walked in
natyve, and wolde not worke
them selues, though they be
sturdy lubbers, but luyed on
ther mennes chaertye, wher
thynge the apostle calleth the
and exhorteth them to worke
wyth theyꝝ owne handes, so
they maye bathe helpe the

times and other.

And for because some persons whiche fele theym selues greued, because they are gyltye wyll not be contente to allowe this expolition. I wyll allege another texte of the wyse man whiche shall not onlye allowe this sentence, but also byte the better. For he sayth: *Pauperis es- getium vita pauperis est, qui autem defraudat eum, homo sanguinis est.* That is to saye The breade of the needy is the lyfe of the poore, and he that defendeth hym of it, is a murderer. This text holdeth thei noses so harde to the grynde- stone that it cleane dissigureth thei faces. For it proueth our Bysshops, Abbottes, and spe- ciuall possessionaries double murderers and murderers as ro- cing the body (besyde there murderynge of the soule for

Ecclesi.
xxxiii.

L.i. lacke

lacke of Goddes worde, whiche
they wyll neyther preache
suffer any other to do, but
but persecute and put them
to the most cruel death (firstly
are theues and unurtherers)
cause they destitute not the
whyche was appoynted them
by our faythfull fore fathers
to the extent it shold haue
ministrad vnto the poore. For
then they seemed to be very
tuous, but now they bestow
it vpon haukes, hawndes, ho
ses. &c. vpon gorgeous apparell
and delycate fare. And gladder
the poore when they maye ge
the scrappes. They maye ge
haue so moche as a pygge
they; owne some no scant
ther of theyre owne gose. For
he that maye dispende foure
or fyue thousande markes
pere wolde thynke it was
more pfehe gaus. &c. noble

it vnto the poore. whiche not
withstanding are the owners
vnder God of altogether, the
ministere lyuyng diducte whi
che as the Apostle sayeth, ha-
uynge theyr foode and clothes
to couer them ought therewith
to be cōtent. And thus they de-
fraude the poore of theyr bread
and so are they theues (and be-
cause this bread is theyr lyfe)
as the fox sayde tere testifieth
he that defraudeth hym of it,
is not onely a thefe, but also
a murtherer.

And when they thynke to be-
stowe it very well and bestow
it in buldyng palaces of plea-
sure, yet are they therein muche
to bereyroued. For as an olde
doctour seyth, they are in that
poynte worse then the deuyl,
for the deuyl wolde haue had
that Christ shoulde haue tour-
ned stones into bread (which
L.ii. myght

might haue suckered the poore
and these buylders tourne
bread into stones. For they
stowe the good which shoulde
begynen to the poore for their
sustinaunce, vpon an heape of
stones.

Obiectō

But here they wyll object
(as they are neuer wout excu-
sations) that yf they shoulde di-
stribute it amonge the poore ac-
cordinge as they are bounde,
wthyn a whyle all wolde be
spent, & no good shoulde come
of it, nor no man know where
it is become or who fareth
better for it. Wherunto I ad-
swere þ in dede ye are to wylle
for me, for syth ye go, aboute
correcte Chyyst, and to cethen
to scole, and lerne him what
best, it were but folie for me
medle wth you, For Chyrist
mynde and comaundement is
that we shoulde distribute
not

Solucio

Eccle. iiii

not to holde it from them. And
sayth by his prophete: woo be
to the that couple and knitte
houses togyther/whiche I do
thinke maie iustly be verp'ied
vpon you. Neuertheles thys
I dare saye, that yf a bisshoppe
whiche may dispende foure thou
sande marke wolde vnto the
pooze of his dioces distrybute
euery yere, byt the one halfe
gyuynge vnto one man. xl. s.
and lendynge to another. xx.
nobles to set vp his occupaci-
on wythall, & so giue and lende
as he seeth nede, he shoulde w
in: v. or. vi. yeres make a florif
shynge dyoces. And I thynke
verely that thys farre shoulde
more be allowed befoze God,
then yf he had buylded. a. M.
abbayes: for gods comaunde-
ment ought fyrste to be done, &
is moche more acceptable to
hym then, all the workes that

procede of our ymaginatyons
and folow the fanatyses.

Welydes that they are theues and murtherers for they drawynge thyr perfecte members from laboure wherby they myghte mynyster vnto the neighbours necessite I speake of as many as are not occupied aboute preachynge Goddes worde for in that, they wythdraw theyr members from service theyr pooze neighbours, they are theues And because thys succoure is called theyr lyfe, they are murtherers for keepynge it from them

Here our beggynge ordres of fryres wolde thynke to be exempte, bycause they haue not receyued rentes to be distributed. Notwithstandynge yf we ponder thys texte well we shall fynde them condēned as deppe as the other. For they enter to

to every mannes house, & with
unthame faced beggyng polle
them so nye, that in a maner
they leaue nothing behinde for
the very poore which are sicke
lame, creple, blinde, and may-
med. For there is not the poo-
rest, desolate widow, but wyth
his fayre flatterynge he wil so
deceyue her, that he wyl be sure
eyther of money or warre: but
deare bꝛethern maynteyne ye
no such murtherers, lest ye be
partakers of theyꝝ synnes but
rather folowe the counsell of
the apostle which chargeth vs
in the name of oure lord Iesu
Christe, that we wythdꝛawe
our selues from eueꝝ brother
that walketh inordinatly and
worketh not and byddeth yf
he wyl not worke he shoulde
not eate.

Nowe yf they obiecte that
they lyue in cōtemplacon and
Liiii. study

study of scripture and can
they ought not to be let from
that holpe worke : for Chrysostom
sayde that Mary had choosen
the best parte which shoulde
be taken from her.

Therunto may I make
same answer which that holy
father and Abbot. Hilary
made. This Hilary was
abbot an holy man, hauyng
many monkes vnder hym, wher
he caused after theyr praye
(whiche were nothyng so long
as oure monkes vse now)
dayes, which thynke for the
many wordes to be harde, like
as dyd the Pharysees whom
Christe rebuked) he caused the
slaves to laboure for theyr
wiues accordyng to the myght
of Paule. And vpon a tyme
there came a religious man
hys abbe, and when he sawe
his monkes workynge he aske

the abbot why he so bled the,
and why they gaue not the sel-
ues to holy contemplacion, se-
ynge that Marye had chosen
the best part. The abbot made
fewe wordes, but gaue thys
monke a booke, and sent him in
to a cell to be there occupied in
study and contemplacion. And
at dyner tyme the abbot called
all hys monkes to meate, and
let hym selfe in contemplacion.
After noone when he began to
ware very hungry he came out
agayne to the abbot Siluane
and asked whether hys Mon-
kes had not yet dyed. And
he answered, yea. And why cal-
led you not me quod the monke
to dyne wyth the. Merely said
the abbot, I thought you had
bene all spirituall, and had ne-
ded no meate, Marye quod the
monke I am not so spirituall
nor feruent in contemplacion

L. v. but

but that I muste nedes
Merely sayde the abbote
must you also nedes worke
Marpe hath nede of Ma
Whe the monke harde the
repented and fell to worke
the other dyd. And I wolde
God that this answer wold
cause our religious euen to
do and to fall to worke, so
they myght socour theyr
neighbour.

And as touchynge they
die in scripture saynt Austyn
sayeth: howe shalt thou be
lerned to vnderstande the scrip
ture then to goynge aboute
fulfyll that thou there readest
And yf thou go aboute to
fyll it sayth he, then must thou
worke wyth thy handes, as
that doth saynt Paule teach
the. Of this I haue composed
an holl booke whiche yf
haue apoynted me to synge

stand set it forth shalbe a rule
of moze perfection vnto oure
relgyons then any that they
haue vsed this hundreth yere.

The cōclusiō of the trea-
tyse, that no fleshe shoulde
reioyse, but feare and treble
in all the gyftes that he re-
ceyvaeth. The.iii. Chapter.

Here mayst thou perceyue
that no man liueth but
he may feare & tremble
& most he may feare to
whō moost is cōmitted, for of
him shall moche be required: &
moche are we bounde to thāke
god in al thynges. For of our sel-
ues we haue nought but syn &
vanitie, but through his graci-
ous fauoure haue we al good-
nes & be that we be. And syth
al our goodnes cometh of him
we muste agayne be thanke-
full

Full vnto him, and kepe his
comandementes. For elles
maye feare lest he take his
tes from vs, and then shall
receyue the greater dānace.

If thou haue receyued
knowledge of his worde,
hym thanks, and be a fey-
full minstre thereof: for
he shall deliuer the. vnto the
owne phantastical pmagina-
tions, and caste the headlynge
into a heape of heresies, whiche
shall brynge the into vtter
struccion.

If he gyue the sayth in his
worde gyue hym thanks, and
brynge forth the frutes thereof
in due season, for elles he will
take it awaye from the, & leaue
the into finall desperation.

If he gyue the ryches, then
gyue hym thanks and dis-
bute them accoꝝdyng to gods
comandemente, oꝛ els he shall
take

take them from the (yf he loue
the eyther by theues, by water
by deth of cattell, by blastynge
thy frutes, or such other scour **Esa. l.**
ges to cause the loue hym, be- **Hie. vii.**
cause he wolde alienat thyne
harte from them, thys I saye
he wyl do, yf he loue the, to
make the put thyne hole trust
in hym, and not in these tran-
sitory thynges, But yf he hate
the, the wyl he sende the great **Hie. xii.**
prosperitie and encrease them
plenteously, and gyue the thy
heue in this world vnto thyne
euerlostynge dampnacpon in
the lyfe to come, and therfore
feare and take good hede whp
les thou hast leysure.

Yf thou aske me what his
honour, prayse, and thanks,
are: I aunswere, that hys ho-
nour, prayse and thanks, is
nothyng elles but the fulfyl-
lynge of his cōmaundementes
If

Yf thou aske me what
maïdementes areas to
the bestowynge of thy good
I answer, the cōmand-
tes are that thou bestow
in the workes of mercy, &
shal be lay to thy charge
daye of iudgemente. He
aske you whether you haue
the hongrie and gauen
to the thursti: and not whe-
ther you haue buylded Abbaye
chauntreyes. He shal aske
whether you haue harboured
the harbores, and clothed
the naked, and not whether
you haue clothed ymages oꝝ gi-
coopes to churches. He
aske you whether you haue
sited the sicke and gone to
pysoners, & not whether
you haue gone a pilgrimage to
Snygham oꝝ Canterbery. For
this I affirme vnto the that
thou buylde a thousande chur-

chen

kers and gyue as many ropes
and chalices to churches and
visit all the pylgrimages in
the worlde, and espyest & seeke
a poore man whom thou might
est helpe, pery thyng for lake
of one grote, all these thynges
wheron thou hast bestowed so
muche money shall not be able
to helpe. Therfore take good
hede, & saye not but that ye be
warned.

If god haue geuen the thy
perfect members and members
then giue hym thanks, and
vse them to the taryng of thy
body, and profite of thy neygh
bour. For els if God loue the
he wyl sende the some mayne
or mischefe and take them fro
the, that the neyghbour & none
vnyng of them be not so extre
mely imputed vnto the. But if
he hate the he shall kepe them
hole and sounde for the, that
the

the none vspynge of them
be thy greater dampnacion
Therefore be ware and
guyde hym thanks
dyng to hys comaundment
For we are his creatures
are moche bounde to hym
he hath geuen to vs oure
feyte membris. For it is be
for vs to haue oure lyf
to worke with them diste
tyng to other, then that o
shulde distribute vnto vs
it is a more holy thyng to
then to take, yea we are m
bound vnto hym althoug
haue made vs imperfekte
mutilare For we were in
handes (as we are yet) to ha
done with vs whatsoeuer
pleased hym, euē to haue ma
vs the vyleste creature vpon
the earth.

I haue receyved of a shepherde
whych keepeth hys shepe
felle

Act. ii.

He. xvi.

felde espyed a fowle tode, and
when he had wel marked her,
and inferred her shap and na-
ture vnto him selfe and his na-
ture, he fell a wepyng & cryed
out petuouſly. At the last came
a biſhop by ryding right roy-
ally. And whē he ſaw the ſhep-
harde ſo ſore lamentynge, he
raynde hyſ horſe & aſked hym
the cauſe of his great wailing.
Then answered the ſhepherd
Merely ſp: I wepe for myne
vnikindnes toward almighty
God. For I haue giuen than-
kes to God of many thynges
but yet was I neuer ſo kynde
ſp: I was borne as to thanke
him of this thing. What is ſ
ſayd the biſhop: He quod he
ſe you not this ſoule rodder
quod the biſhop whateſt that
to the purpoſe: Merelye ſaide
the ſhepherd it is the creature
of God as well as I am and

D. i,

god

God might haue made me
suche a foule and vnreasonable
beast as thys is, if it had plea-
sed hym, and yet he hath not
done so, but of hys mercy and
goodnes he hath made me a
reasonable creature, after hys
owne shape and lykenesse and
yet was I neuer so kynd as to
thanke hym that he had not
made me so vyle a creature,
wherewith I greatly be-
wyle, and myne vnkynndnes
causeth me now thus to wepe
wyth that the bylshope depar-
ted, and I truste lerned to do
ther after And I beseeche God
that we may so do, and be the
faythfull folowers of our sa-
uoure Christe Iesu to
whome be praise, ho-
nour and glorie
for euer.
Amen.

C An introduction

drawne out of holy Scripture
to teache a man wyllyngly to
dye, and not to feare death.



Then the only
eternall and
almighty god
had created &
made heuen &
earth & al ma-
ner of be stes
he created also man, after hys
own ymage. Ad i & Ephe, & set
thē in Paradise, there to dwel
and lyue immortall, to knowe
theyr creator & maker, to serue
and honoure hym.

But man was disobedient
vnto God hys createur, he de-
spised and transgressed hys cō-
maundement, and committed
syn befoze his eyes. And ther-
foze was he detect & cast out of

Paradise, & put in this world
which was now vnto him
paradise pleasure, but a world
of teares and miserie, where
he muste liue in laboringe and
erninge his lyuinge painfulli
wyth the sweate of hys browe
beinge subiecte vnto all miserie,
and yet at the last must nedes
dye, befoze he can returne
vnto hys maker, from whence
he came. And so be synne, death
is come in to the worlde, and
that vnto all men (in somuche
that no man lyueth wythout
synne) and it is prouided that
man shall once dye, and after
death cometh iudgement, as
sayeth saynt Paule.

We know then that this is
the will and ordinaunce of god
vpon vs, and therfore ought
we mekely and willingli to ob-
eie vnto thys prouysyon of
god to the entent that by so do-

a corporall death is fully taken, we may be assured. And that we optayne not agayne (by a newe disobedience in resisting to dye bodely) the death of the soule. Euē as by the disobedience of Adam, we haue obtained and were brought to the death of the body.

For this cause shoulde a christian man dyspose hym selfe to be obediēt vnto God in this his ordinaūce, wyllyngly and with a good hart to is wait & releiue hys tempozal death in what time soeuer it wth come vnto vs be it in our youth, or in our olde age, or els in the myddes of our life, knowinge that we do chaūge it for a life a thousand fold better and that it is God hym selfe and none other, which wth send vs the death, eyther by sycknes or by some other meane. And that

D.iii.

he

he whiche suffreth not a sparow
to lyght on the ground
without hys power and plea-
sure, wyl not then suffre, as
Christen mā (whiche beleueth
and trusteth in him) to be led
oz to dye but it were hys spe-
guler wyl and ordinaunce. As
he sayeth in the .x. Chapter of
Mathewe: ye are better then
manye sparowes, for yf I do
this to sparowes, howe much
more then shall I do for you.
As it is also sayde. Sapient. xii
God taketh greate care for vs
and disposeth all thynges ac-
cordinge vnto hys godly wyl
Now to come vnto this glad
mynde to dye, is euery man in-
structed in this treatise hereaf-
ter wyrtten, and how he may
obtaine it of God which only
can gyue it. For as S. James
sayth: Every good gyfte and
euery parfite gyfte cometh
downe

Ma. h. x.

Downe fro the father of lyght

There are thre pryncypall articles whych are an occasyō for to drawe vs backe, that we shoulde not dye ioyfully & wyth a good wyll.

The fyrst and principall is synne. where the conscience is not quiete.

The seconde is iudgement of God where we muste gyue accōptes of our wordes and of our workes.

The thyrde is ignoraunce whyche is that we knowe not whether we shall go after our death. And of thys commeth a common sayenge: It were an easy thyng to dye, yf one dyd knowe whether he shoulde go after he is deed, these thre pointes wyll we wyth Gods helpe speake more of here after.

The fyrst article.

D.iiii.

The

The fyrste is synne
che al wayes byteth
gnauweth with our
sciēce w greatthow
that we haue not sufficient
satisfied for oure synnes
rynge lest they be not for
uen, for because that we ha
not fealinge in our selues no
outwarde knoweledge to co
stifie vs that thei be pardoned
vs. And therfore runne we
uer before hande copenge
greatly despyrge to prolong
our death, and to lyue longer
trustinge to do yet many more
good workes by the which we
may perceiue and know that
we haue satisfied and obtai
ned remysyon of our synnes
wherfor as it is to be iudged
a great parte of Christen pe
ple haue despyred to satisfie for
theyr synnes, and to obtayne
pardon, as it appereth by the
that

that at the makinge of the
testamētes ordaine a certaine
numbre of masses to be saunge
for them. And some there haue
ben that haue founded abbeis
and monasteries wth other
houses of religion, to the in-
tente that they would be par-
takers of the good deades of
monkes, freeres. and p^riestes
of the^r abstinence of fasting
of the^r doctrine and merites
for to supplie the negligēce of
the^r owne workes, by suche
good deades and merites of o-
ther men.

We seeke
to be sa-
ued by o-
ther then
bi Christ.

And it is greatly to be lamen-
ted, that so manye of Christen
people are so euill instructed &
taught, that they are ignorant
and know not that they ought
onely to seeke and search the^r
health, remission and satisfac-
tion of the^r sinnes, at the wo-
rkes & merites of Iesu Christe

D. v.

and

and not at theyrowne be-
neither at the woꝝkes ne-
des of any o ther mā. As
the prophete sayeth in the
son of God, I haue press-
wopne presse (sayeth he) al-
of the peple was there no
wpyth me. Nowe yet thou
be so that Iesus Chyiste
satisfied foꝝ vs and hath
tayned foꝝ vs the remissio
all oure synnes, yet ther-
ought no man to thynke
me of our parte shoulde do
woꝝkes.

We shulde alwayes be
gent to do good woꝝkes, to
ercise and encrease in vs
bothe fahthe and charyte,
ynge synne, crucifienge and
liftyng the euyl concupis-
ces of our fleshe, and moꝝt
enge them, all our lyfe long
to watch diligently, that
Deuyl, the world, noꝝ y^e fleshe

do not seduce vs prayenge vn
to God faythfully and trewe
lye and without ceasynge for
hys helpe, and not for our sel
ues onely, but also for our chri
sten brotzen and systren, we
shulde also helpe and succoure
our neighbours in all thinges
whiche are nedeful vnto them
as well in bodye as in soule, e
uen as Iesus Christ hath ay
ded vs & done hys good wor
kes not for hi self but for vs,

But in any wyse we must
take hede that we do none of
al these aforesayde thynges for
to haue healthe, or for to haue
remission of our synnes, or for
to satisfie for our offences, for
thys pertaineth, only vnto the
workes, and merites of our sa
uiour Iesus Christ, and to his
pytter passion & death. Ther
fore vnto him must we ascribe
the remission and satisfactio
of

I caue
to loue
Christ.
Iohan. ii

Iohan. i.

of al our synnes, And ought we to loue hym al lyfelonge, to honoure hym, serue him, & to gyde him as he the which (as sayth Iohn) loued vs firste. In whych and by the whiche ly beloued son God thes had loued vs. And in hym meane in Christ Iesu) the his bloud we haue redemption, that is to saye, remission of our synnes (as saith, I. Ps) according to the riches of grace. This thing doth I Paule and all the holy scripture declare abundantli vs, both in the olde and in the newe testament, affirmit that Iesus Christ is the son of God which was offered vs, and hath onely put away the synnes of the world, of which yf it please god we somewhat declare.

And fyrste we will beginne
with the prophete I say which
(speakeinge in the personne of God) saythe. I am I am the
same (sayeth the Lorde) which
putteth away youre sinnes
for myne owne sake, and wyl
remembre thynne iniquities no
more. Also it is spoken by the
prophete. O see sayenge oute
of the powre of death (sayeth
the Lorde) I shal deliuer them
and from death wil I redeme
them. And againe in a nother
place. God sayeth by his pro-
phete I say, I am the Lorde,
and without me there is no sa-
uour. It is also spoken bi the
Apostle in hys Epyistle to Ti-
mothe. This is a trew sayeng
(sayeth he (and of al men wor-
thy to be receyued, that Iesus
Ch. rste came in to the worlde
to saue sinners. And agayne
the Prophet I say sayth (spe-
kinge

Esa. lxi

Isa. xlii

Esa. xlii

i. Ti. i.

Esa. xlv.

kyngge styll in the persō of
Am not I the lord, and

is no God but I. A iuste
and there is none that can
but I. Also it is sayd in the
tes of the Apostles. Chys

Act. iii.

(meanynge Chyst) is the
refused of the buylders, wh
is made the chiefe corner ston
neither is there health in
other, nor yet any name giue
to me wherē we must be saue

Now ye must knowe the
saythe and confydence in the
word of God, doth brynge
vnto this knowledge of god
promyses to the whyche
oughte onely to geue hede
by a stronge saythe cleue fast
and in no wyse fle from the
wypte thou then knowe wh
ther thy synnes be forgyuen
and pardened þ or no: þ ou
teste not to beleue me, though
it were so that I promised

ther

they were pardoned the, ney-
ther yet also a thousande men
with me, how holy soeuer thei
be, yea and though he it were so
that they wold or coude gyue
vnto the all they holines, me-
rytes and good woꝝkes, and
woulde promise to gyue thei
soule in gage for thyne, yet
oughteste thou not to beleue
them, neyther yet to despye in
thy mynde any soche thynges
for that is none other but the
denynge of Iesus Christ and
hys merites. But thou must re-
sorte to the word of God, and
there heare the forgyueneſſe of
thy synnes, for fyrste it is ne-
cessarye that the pure and sins-
cere word of God be declared
vnto the, and hys promises in
the holi scripture shewed vnto
the. And then afterward must
thou wholy consent vnto the
with thine hart that the word

of God is trewe, and he
wyl not fayle of hys pro-
ces but wyl fulfyl the
to the vtermoste poynt
it be so that thou canst
in thyne harte vnfaynedly
beleue in hym, that he is
God of mercy and righte-
nes, then mayste thou by
meanes quiet, and to for-
conscience, beleuing that
whiche by his worde he
sayd and promised the, he
is faithfull, iuste and car-
lye, yea and y he is alwey
to performe al that he
promysed.

And p' it be so that
canste not so sone beleue
the hearynge of goddes wo-
then must thou diligently
vnto God to gyue the fa-
so: it is he onely that can
the thy's faith, as sayd
saluour Christe Iohn

Johā. vi

come to me (sayth he) that is,
no mā can beleue in me, except
my father whiche sente me, do
draw hym, pray therfore with
a good harte. and no doute of
It he wyl surelpe. heare the in
tyme conueniente, he hath pro-
mysed, and wyl not fayle but
kepe his promise, praye sayth
he, and ye shal optayne youre
desyre.

Leaſt not
to praiſe
thou can
not beleue
at y first.

But befoze that thou canſt
optayne remyſſyon of thy ſyn-
nes, there muſt certayne tokēs
procede and go befoze, that is
to knowledg thy ſelfe a great
and a poſſat ſynner and that
foze to repēt and be vnfayned
ly ſorrye in thine harte, conſpe-
rynge howe wyrtched. that ſyn
had made the. And thē to haue
a ful purpoſe and wyl in the
neuer moze to Synne, by the
grace of God, but to take ano-
ther way in keepyng of the law

E. i.

of.

of God and obseruynge of
wyl and pleasure. And then
a certoine tyme yf it be so
thou be altered and turned
thine harte vnto god and
worde (whiche thou either he
rest or redeste) that thyne harte
repente earnestlye of thy syn
nes, as is layd afoze, then hast
thou a very good begynninge
So that thou cast not that fro
the but praye vnto the Lorde
diligently, that he wyl preser
ue the styl in such a good mide
And loke that thou exerceyse
thy selfe more and more vpon
hys comfortable promysed And
by suche a meanes wout' faile
thou shalt optayne rempyson
of thy synnes.

And yf it be so that thou can
not so soone beleue or be alle
red that thou hast forgyuenes
of thy sinne, yet dysp ayre not
that holde thy selfe synne and
frow

stedfaste put thy truste in his
woorde, and he wyl geue it the
in a conuenient tyme, as is be
foresayd. For many tymes syn-
ners be pardoned & forgot-
ten wth God, and yet he ge-
ueth vs nat quickly the grace
to feale it. He kepeth it yet hid
from vs. to the extent that we
shuldc praye the more diligent-
ly, and for because that he wyl
proue the fayth that we haue
towards hym, and to se, whe-
ther we wyl be stedfaste, and
not doute in his worde and
promyse although he for a cea-
son do prolong and differre it

And the so did our saulour
begynne his preachyng, as we
fynde in the gospell, The time
(sayth he) is come, the kyngdome
of God draweth nigh, do **Mat**
penaunte, or repent and beleue
the Gospell, whiche is as
moche to saye, amende your:

lives, take another lyfe, and
beleue these ioyful tydings,
so that ye al be forgyuen, and
your synnes forgottē, for the
worde Euangelion, that is to
say Gospel, is a greke worde
and is as much to say as good
endynge or a ioyus message.

It was surely ioyful newes
and glad tydings, whē worde
came into the worlde, that the
what the tyme was come, in the whiche
gospel is was borne the treue Messias
and he came that was looked
for so many thousande yeres
and waited for of so many pro-
phets, the whiche glad tydin-
ges he dyd bringe hym selfe in
to the world. that synners and
publycanes, whiche beleued,
were deliuered from their syn-
nes, hel was broken, heauen
was opned, death was iud-
ged, the deuyl vanquished, and
the pure kyngdom of god,
at

at hande.

The ioyful tydings dyd he
conferme, by maruelous sy-
gnes and myracles here vpon
the earth, sealyng them wyth
hys bytter passion and deathe
whych he was hym selfe, onely
the perfite sacrifice for the sin-
nes of the worlde. to reconcy-
le afterwarde eternally vnto hys
heauenly father, the generacy-
on of mankynde. which befoze
was vtterly lost. In such wise
hathe he reconcyld vs, that
when soeuer a synner cometh
to receyue this ioyous newes
and beleueth vnfaignedly, tur-
ninge hym selfe from hys euyl
lyuynge, al hys offences are par-
doned him and forgotten, and
al hys synnes are layde vpon
the lambes backe, for he it is
that was an offerynge and sa-
crifici for the, and hath borne
them wyth hys crosse, payeng

all hym selfe, and makynge
satisfaction for them,

And of good right doth
Hozde name herethys tyme
grace to be the kyngdome
God in the why che tyme
a grace is plentye and giveth
men that synners, lost & dam-
ned, maye every houre returne
to God, and be receyved vnto
such a sure and certayne grace
hauynge pardone of all their
synnes and mysdoedes, for all
are forgottē, man is made the
sonne of God, heire with Iesu
Christe and of the kyngdome
euerlastynge.

And that this is treue by the
wyll & promise of the almightie
creator, one may shewe cle-
arly by the holys scripture.

Notwithstandynge we will
but only shewe a fewe places,
for to declare that synne shoulde
let vs no more, to desyre for to
be

bye ioyfully. Firste God sayth
in Iſaie. I haue ſwozne by
myne own ſelfe, that the word
of rightuouſnes & truthe ſhall
go forth of my mouth and it
ſhall not returne, vnto me a-
gayne in vaine Hieremie alſo
in the perſon of God ſaieth I
watche vpon my worde, for to
fulfyl and accompliſhe it. Alſo
ſeint Paule ſayth Jeſu chryſt
remayneth al wayes faythfull
and can not denye hym ſelfe
And in manye other places he ii Tim.

Elſa. xiii
Hier. i.

Laſte of al, yf thou wilt op-
tayne any thyng of God oꝛ be
at pence wyth; hyw thou muſte
coue hym almyghty and trew
And alwayes where thou ſpik-
eſt hys worde & thys promyſe
that thou be ſurely certyfied &
doute nothing but that it muſt
needes come to paſſe, euen as
hys worde hath ſaid. And there
Ei iiii. Shall

7
that neuer be faulte nor de-
sion on his parte. Nowe the
remayneth nomore but that
thou holde hym not for a lyer
or counte his wordes false

Above al thynges thou must
give hym thys honour, that he
hathe power to 'performe' all
thynges that he promyeth and
that he can not lye, for what
thyng canste thou aske or ob-
taine of God, whom thou hol-
deste for a lyer? And what o-
ther thinge is it then to holde
hym for a lyer when thou hea-
rest hys pure worde whych co-
meth out of his mouth, spoke
vnto the, & thou beleueste not
that it shal so come to passe vnto
thea as it 'promyseth'?

And for this cause searche
thy cōscience before al thynges
diligently howe greates a synne
this vnbeleue and mistrusting
of god is in the, that thou hol-
deste

beste hym for a lyer, that thou
canst not establishe thy selfe's
beleue bys wordes that are so
cleare, knowledg therfor and
lamente thys desperacyon so
greate in the, that thou arte so
slowe, so dully & so fatte' wyth
out vnderstadyng / and wyt
that thou canst not beleue god
hym selfe, & that thou holdeste,
the eternal veritie for a fable
and a lye.'

Mat, 13.

Praye wyth the father of
hym that was possessed wyth
an euyl spzite sayenge: Master
soure my vnbeleue, praye I
say, and cease not, and he shal
gyue it the, he can nether lye
nor dysceyue any manne. And
holde thys thyng alwayes for
truthe, and stedfastnes, that
where soeuer thou findeste (in
the holy scripture) the promise
of god, that kepe and holde, as
sure as sure, as it were in thine
hande

hande. Soner shall heuen
earth peryshe, then that
worde shall not come to pass
and be accomplished vnto
that surely trust in it. There-
fter that thou haste giuen
honour, vnto God that thou
staketest no thing at his word
and promises, but that thou
holdest them for very truth. I
bidde his sayenges and his
promises, which it hath plea-
sed hym to promise vs, & that
thou shalt fynde them so many,
and so goodly, that thou shalt
be confor ted and haue such
folacyō on all sydes that thou
shalte not feare death nor the
deuyll neyther any thyng in
heauen, earth, or hell. Of the
whyche promises we wyll here
note some places of the scryp-
ture to oure purpose, for in
thewe the a meane to reache
further, and yf thou seke wyth

we knowe harte and entent / thou
thalt fynd what is promysed the
first our saviour saith, The
sonne of man is not come to
dampne the soule of man, but
for to saue it, he sayeth also in
another place, The son of mā
is come to gyue his life for the
redempcion of many men, he
speaketh also manifestlyc in
the gospel of Iohā these wor-
des. God the father hath not
sente hys sonne to iudge the
worlde, but to the entente that
the worlde myght be saued by
hym. Nowe what is this to
saye, saue and not iudge, but
to be deliuered from death and
dāpnacyon where as we were
bounde to synne, for synne is
the death, and dāpnacyon
of the soule.

Luc. ix

Mat. x.
Iohannis

Nowe he cannot saue vs
excepte that synne be first put
out of vs, for as longe as syn

Sinneis
Dān acpō
Johan ii

Ramarii

abydeth in vs, so lōge aby
death and dampnatiō
scripture sayeth therfore
for thys cause appered the
of God to louse the world
the deuy. &c. Seynge then
so th at Jesus Chyste is cō
in to thys world for to take
waye synnes & lowce the w
kes of the deuy. (seyng this
saye) is hys entē and mess
and the enter of Jesus Ch
con not saye, for hys messa
as yeknow wel, abideth, cō
fyrme and true. Then hath
wythou: doute, put away
and dampnatiō from al the
that truste constantlye in hym
and beleue that it is even so.

But thys cometh by hym
nely, of hys pure grace & mercy
by the benefites and merites
of hym selfe whiche is oure o
nely sauour, wout any other
meane or merite, for he only is
the

the lambe of God, which hath
taken awaye the synnes of the
world, even as Petre sayd vn-
to the Jewes in the .iiii. chap-
tre of the actes . There is no
health in any other, neyther is
there any other name giue vn
to men, wherby they myght be
saued, but onely the name of
Jesus Chryste. he sayeth hym
selfe after that he was risen
from death vnto his disciples.
It muste nedes be saythe he
that Chryst liueth death & that
he rise agayne the thyrde day.
And that repentance and re-
mmission of synnes be preached
at, his name to al nations, and
to al gentiles. These are very
confortable wordes and say-
enges spoken of god hym selfe.
whiche is the etern al verytic,
therfore shulde we set them in
the depest of our hartes & trust
stedfastly to them. Also saynte
Paul

Luce. xii.

Paul in the ii. ch. to the
Colossians sayth God hath
checked vs with Jesus
pardonynge vs all our
and hath put out the
crueltye made agaynst vs
lawe wyrtten, and that
he taken out of the waye
hath fastened it on his crosse
what meaneth he by this
that Jesus Chyeste hath
awaye the obligation, of
dette that is to saye, that
ought for our synnes and
taken it awaye wth hym
the crosse, and paide, by
for it; The which, also is
vs and will socour vs. In
that we beleue his worde
that we can esteeme his
passion, & his merites so
thy and of so great valure
it is able to prayne for
these aforesayde thynges;
The prayer of our saint
Iacob

Jesus Chyſte whyche prayed
vnto his heuēly father is herd
abpdeth herde for euer moze
whē he prayed thus with ma-
ny other wordes. O heuēly father, I praye not onelye for
these my diſciples, but for ail
these that by them shall beleue
on my name, wherfore thys
toucheth euerye one of vs, so
farre as we can beleue and cō-
ceyue it in to our hartes. Also
S. Peter in the, x. chap. of the
Actes of the apostles sayethe.
Jesus Chyſte hathē cōmaun-
ded vs to preache and witnes
vnto the people that he is or-
dained iudge of the quicke and
deed, And of hym sayeth Peter
thus much moze, all the p̄ro-
phetes beare witnes that tho-
row his name all they that be-
leue in hym shall receiue remis-
ſion of theyr sinnes S. Paule
sayeth moreouer : hym whiche
know

knowe no synne for our sake
that we by hys meanes
be that rightuousnes whiche
before god is allowed.

i. Cor. v,

Goddess
rightous-
nes,

Beholde the iuste and
rightousnes whiche god deman-
deth and requireth, for he
quyareth none other ryghte-
nes or goodnes then only
whiche abydeth and trusteth
surely vpon the rightousnes
and merytes of Iesus Christ
not regardynge or knowynge
the ryghtuousnes or iustifi-
cation that many do seke in their
owne workes. Ye haue it also
euen lyke wyse in the thirde cha-
piter in the Romaynes, we
knowe that what soeuer the
law sayeth It sayeth it to them
whiche are vnder the lawe, for
cause that our mouthes might
be stopp'd and all the world
be subdued vnto god, because
that by the dedes of the lawe

Rom, iii

no fleshe shalbe iustified in the
syght of God, for by the lawe
cometh the knowledge of syn.
Howe verely is the rightiuous-
nes that cometh of God, decla-
reth wythout the fulfylling of
the lawe, hauyng wytnes yet
of the lawe of the prophetes

The rightiuousnes / sayeth he,
no doubt whiche is good be-
fore god cometh by the faith
of Iesus Christe vnto al and
vpon al them that beleue. For
there is no difference. Al haue
synned and lacke the prayse,
that is, of valure before God,
but are iustified frely by hys
grace, thow the redemption
that is in Iesus Christ, whom
God hath made a scape of his,
mercy thow we say the in hys
bloode.

Wylte thou haue a thyng
more clearly spoken: sayeth he
not playnly that we are iustified

J. i.

fied

Faith is
sayeth.

sted without our merites
moze assyrmynge it, to be
lyc by the merytes of
Chyyste, by the ricche redempcion
on that hath bene made by
and in hym, what is this to
iustified, but so be deliuered
and made quyte of synne
synne and ryghtuousnes
contrarye the one to the other
and they can not be one nyght
another, yf I be ryghtuous in
good. I am deliuered from sin
and am made ryghtuous by
the iustificacion which before
God is allowed, as is a for
sayde,

Can one ever make vs be
leue that our synnes be forge-
uen vs in suche wyse that they
in oure departynge donomoz
trouble oure conscience and
drawe vs backe from a ioyful
wyl to dye? For when synne
is put awaye and we be iust-
fied

tyed thoro we Iesus Chyſte,
what can deathe do? But no
man ought to vnderſtande by
thys (when I ſaye that Synne
is put awaye, and that I am
delyuered from Synne by the
ryghtuouſnes of faith) that I
do meane by thys there is no
more in vs, or that Synne re-
mayneth no more in vs. Truly
Synne remayneth alway in vs
But not ſo that it can dāpne
vs. I ſaye that in a Chyſten
man the rote of Synne, the euil
motion & inclinacion to Synne
and rancoure and malice aby-
death not ſtrong in him, but de-
parteth neuer wholly from vs
vntyll that our fylthy fleſhe be
deade, but I ſaye that thei can
not dampne vs, ſo ſo muche
as we are in Iesus Chyſte, &
fgyht agaynſte the remaunte
and dregges of ſin, althoughe
that we do wauct ſome tyme,

I. ii.

per.

Sinne
bideth
vs but
not to
cā. dam-
ne, vs

perceyvinge and fealyng
we be mightely assayled of
temptacions of the fleche,
I say not these thinges of
my selfe, but saynt Paule sayeth
even the same. There is no
Rom. vii. damnacion to thē that are i churche
(saith he) which walke not af-
ter y^e flech, but after y^e spirit.

Thē there abydeth in vs a
Rom. vii. wayes, the resydewe and mo-
tion to synne, which wolde
crease daily more largely, but
we should not geve hym y^e by-
del, noz yet let hē grow. That
euel motiō must we make sub-
iecte vnto vs and breake him
of his purpose, walking, as
Paule saith, after the spirit
and not after the fleche, And
thē there is no dampnacion
vs, for we are iustified by the
faith of Iesus Chrest, and deli-
uered frō sinne, that is, to sal-
ve from al synnes whiche might

condempne vs. Nevertheless
there abideth alway in vs the
roote and remnaunt of synne
as is sayd, Agaynst the which
we muste fyghte and resiste all
our lyses longe,

But the victorie remaineth
to our heade Iesus Christe by
the lawe of hys holys spirite,
whith maketh vliuely in him
and hath made vs free fro the
power of synne and death In
suche wyse, that we shoulde no
more feare eyther death or syn
thow we Iesus Christ whych
hathe vanquished and ouer-
come them both, so our greates
profyte, and hathe reconcyld
vs eternallye vnto hys father
the whiche, as our dere father
also. can not but deale mercy-
fullye wth vs, for the loue of
our sauour Iesus Christ his
welbeloued sonne, and by hys
meanes to put awaye all oure
F.iii. sinnes

synnes. as though we neuer
had committed nor done them.
Euen so dothe he promyse vs
by thys prophet Miche, viz.
God is a God that wyl shewe
vs grace and mercy, and wyl
turne hymselfe to warde vs, &
wyl put awaye our iniquities
and wyl caste our synnes into
the botome of the see,

Beholde these, confoztable
sayenges, for they be certaine,
sure, true, and immutable. yea
and the wordes spoken; and
come forth from the eternall
lpyng veritie. Wherfore inhat
shoulde now lecte vs, but that
we shoulde be wyllyng to dye,
yf we can thus beleue that we
are made iuste, good and righ
tuous onli by the merite of Je
sus Christe, and that oure tres
passes are by hym, and in hym
taken awaye, that they can
powe no more dampne vs, as
is

is before sayed, And what re-
mayneth now, but that we
should threate death, and not
be afraid of it, sayenge wyth
S. Paule. O death where is
thy sting: O hell where is thy
victory: yea we shoulde yet be
more despyrous of death, as of
a thinge which maketh vs an-
cied of all our misserye, of the
resydew and dregges of synne
which is depely grafted in vs
and wolde fayne growe ouer
our heades (if we loke not wel
to our selues) and holde it sub-
iecte vnto vs, and constrayne
it thorowe oure head: Iesus
Christe, by whom we do all to-
gether.

Co. xv.

This is ynough agaynst the
fyrste poynte, that is to saye a-
gaynst synne and the gnawing
of oure conscience, the which is
now to, vs no more death, but
thorowe the death of our saue

J. iiii.

our

sure it is made vnto vs an
traunce and begynning of
eternal lyfe, And for a
conclusion all the holpe scrip-
ture is ful of suchelyke ex-
amples of god. And he that
not satisfy or content him
with these places of the scrip-
ture, which we haue here alle-
ged, he maye learne and finde
many mo,

The seconde article.

Mat. xii

The secōd article þ̄ doth
wōraue vs frō a glad-
wyl to dre is the iudge-
ment of god where we
must gyue accomptes both of
our dedes & wordes in þ̄ dai of
iugemēt or whē we dy, As say-
eth our sauour chyst of euery
ydle worde þ̄ they haue spoke
they shal gyue accomptes at
the daye of iudgement. Also
Paul

Paule sayeth: we muste all ap-
peare befoze Iesus Chyist, to
the entēt that every one of vs
reteyne accordyng to the woꝝ-
kes of one bodi, whether they
be good oꝝ bad, saynte Paule
sayeth moze oſſer: we shall be
all pꝛeſente befoze the ſeate of
Iesus Chyſte, and every one
ſhal giue accōptes of hym ſelfe

(ii.) Cor. v.

By the which woꝝdes it ap-
pereth playnly, that we moſte
giue accomptes befoze god of
our woꝝdes & dedes And theſe
woꝝdes do appeare to be very
difficulthe / and giue vs greate
feare And without doute they
be rigorous and ſcarful foꝝ a
ſinful conſcience to beare, foꝝ
they are the pure woꝝdes of
god, whiche ſhal cternal, be
accompliſhed And foꝝ this cau-
ſe when we beholde our ſelues
well, cōſideringe our woꝝdes
and our woꝝkes and beginne

to thynke of the accompt
whiche we muste giue and
dye, we finde none other thing
in vs then .ynne and wretche-
nes, pprocissi and vanitie be-
fore and behynde. And more-
ouer by lodes thys, we knowe
not, halfe the malysce and in-
mitie that is in vs. And the p-
phete Dauid dyd accomplishe
and praye/ pytefulye sayinge
O Lord who perceyueth hye
synnes: clesse me from my
vknown iniquitis,

For these and such lyke wo-
des of god. we fye backe with
fearynge greatlye such a terri-
ble accomptes and iudge de-
rynge euermore to haue our
lyfe prolonged principalli be-
cause it is wyrtten, that in the
syghte of god no man shall be
found innocēt or faultles, The
whiche thyng also Dauid fea-
rynge, sayed in his prayer. O
Lord

Lord entre not into iudgment
wth thy seruaunte, for no mā
lyuynge shalbe founde ryghtu
ous in thy syght, lyke wise the
holy Prophet Esaye. O Lord
(sayeth he) we are all made vn
cleane, and all oure rightuou
nes be as a clothe which is a
rayed or soyled wth the flou
ers of a woman.

Psalm

Cōsiderynge these and suche
other lyke scryptures and re
gardynge the grounde of oure
hart and afterwarde cominge
to remēbryeth the accomptes that
we shal gyue we are wauerige
doutfull heui, and troubled in
oure harte and consciēce. And
principally whē thys accōpte
semeth to be nigh, yea and at
oure dooze, and that death be
gynneth to threāt vs by som
great sycknes, therfore desyre
we to lyue longer, hopynge to
make grea^t amendes, for oure
sinnes

synnes (& to mercy yet in
thoſe) then we haue done
tymes and then ſhal oure
ſcience be better dyſpoſed
peld theſe accomptes.

And in thys maner are
ny people ſoꝛ abused, for
was neuer man ſo holpe, that
was able to redꝛe oꝛ giue ſuch
accōpees bi exterior outwarde
woꝛkes befoꝛe God. Then
ſhalt do thy woꝛkes, and art
bounde to do the. not after the
fleſhe, but after the ſpyrite, to
come and cruſifye in the croſſe
wyth Jeſu Chryſt oure heaue
thys ſynfull rebellious fleſhe
oꝛ elles we ſhalt be none of his
membꝛes and haue no parte
wyth hym.

Mathe viii But by theſe meanes ye ſhall
not make your rekenyng cleare
but are bound yet with greaue
dettes, and ſhal come behynde
haue wel ten thouſāde pouēdes
foꝛ

For ye herde what þe prophete
Esaie saith here befoze, that
alour rightuousnes that is to
saye al our good woꝝkes, are
befoze god as a fylthye oꝝ soy
led cloth with the floures of a
woman. Remembze wel the
woꝝdes of our sauiour Chꝛist
when ye haue done al thinges
(sayeth he) that are commaun
ded you, yet sai: we are vnpro
fitable seruauntes,

Esa. lvi

Consydꝛe now howe mygh
thou hast done al thinges that
is commaunded the, and loke
thou howe much thou lackest
in accomplishinge al that is
comaunded the, and so muche
art thou woꝝse then al vnpro
fitable seruauntes; Now þe veri
trueth is that thou haste not
done the hundꝛeth part of that
whych was commaunded þe
what name then shal one giue
the: there is no name euyl
inough

Luc. xvi

ynough for the, where be
then thy good workes of
merites, the whiche thou
kest to gether together to
come and gye thy accompt
wherin also thou putteth
truste despyng to haue
life prolonged that thou may
yet do more.

Consydre how farre we
thou art now and knowe
certayne that be no manner of
workes that thou canst do thou
shalt be able to rendre and per
forme these accomptes no
man that is borne vpon the
earth, how vertuously soeuer
that he hath lyued. The longer
lyft that thou requirest and to
be healed of thy syckenes, can
not optayne the thyngs, This
is this yett all one thyng and
perauenture worse, yea though
thou shuldest leue longer, yett
the longer we leue, the more
more

more encrease the tale and nū-
bze of our sinnes & iniquities.

It was surely the deuyl
that dyd fyrst brynge this say-
enge into the carth, The lon-
ger wel pue, the more we me-
ryte: yet sayeth he trueth and
lyeth neuer a whyte, for we do
meryte in dede, but it is hell
where as he wolde vnder the
colour of holynes that as lōge
as the bzeath is in vs we fele
backe from God: and dye is
great resistance and disobedy-
ence of God. And so do the he
leade vs and drawe vs vnto
suche a great synne, specialy
in our ende, to the entent that
we should haue this great syn
of false meryte beside the feare
of oure accompte. And this sin
was neuer knowen at tyme,
for it was couered vnder the
shadowe of goodnes and ver-
tue to merite styl more & more
Cathans

Sathanas meaning was
we shoulde merite hell, but
seked evermore for heauens
our merites.

Shewe me wherein
amended sence your last
nes, whē you thought to
shoulde haue dyed: ye are
ten tymes worse, haue ye
wel merited: for conclude
the longer that we lyue,
more we do offend God,
the soner that we dye, so
the soner do we cease to
please god. Therfore exerce
thy selfe in thy fayth vpon
worde of God. For there
none exterior or outward
kcs, that cā eyther satisfy
myghtye iuge or quiete thy
owne conscience.

Thou heyringe falsely de
ded and abused mayst wel
for thy selfe or suffre thy
to take cōsolacion vpon thy
own

owne workes or other mennes
merites, so long as thou lyvest
here in this worlde, and also at
thy departynge, yea and unto
the very deth (as there be ma-
ny that dye now adayes, god
give the knowledg in Christ)
but suche a consolacion shall
not comfort or gyde the longe
It shall not bringe the atalbe-
fore the iudge. The iudge Je-
sus christ knoweth none other
merite, but his owne mercie the
whiche he hath merited vpon
the crosse, and a stedfast fayth
and confidence in hys worde,
onely, as is aforesayd: Thi co-
solacion must come of that, for
it is a thyng, whiche, wyl ne-
uer leaue the, but wyl go wth
the before the iudge, and wyl
answere for the, and wil neuer
suffre the to be cofounded. As
sayeth saynt: Paule: who so es-
tier beleueth on Christ shall
G.i. not

Not be ashamed. Ofthys (if
please god) ye shall yet heare
more, and also howe & to what
ye shall gyue your accounts.

Nowe must we vnderstand
that god in the holy scriptures
speketh vnto vs of many things,
ges, and layeth them somtyme
befoze our eyes, speakyng ouerly
accoyding to hys wylle and
iustice, And agayne some tyme
he speaketh vnto vs accoording
to his greate grace and mercy,
he fylleth vs a cuppe of comfort
wyne, and afterwarde he giueth
vs a taste of the moost
swete and dulcet wyne, he healeth
and healeth, he bryngeth
also into hel, yea euen his very
electe: but he leaueth them not
there; he draweth them from
thence out agayne yf thou hast
founde here a taste of by the
wyne seareh further, and thou
shalt fynde agayne a draught

of the moſte ſweeteſt wyne that
is poſſible to be had.

He hath by theſe ſcriptures
alleged here befoze, gyue the
great feare and dzed, and hath
almoſte caſte the into hell by þ
meanes of theſe terrible accõp-
tes, whiche he demaundeth of
the but ſeke foꝛther in þ word
of God, and there ſhalte thou
fynde howe gentyllly, and fauo-
rablye he draweth the oute a-
gayne.

Note fyrſt of all how ſwete
lye and ſouynge he calleth the
to hym, when he ſaieth: Come
vnto me all ye that, are laden
oꝛ greued wꝛth any burten, &
I ſhall reſreſhe you, Arte thou
nowe laden & in feare foꝛ this
greate accomptes that thou
ſhalte gyue befoze, God, and
knoweſte thou no counſel noꝛ
helpe: come hardely vnto me;
howe ſmall oꝛ pooze a ſynner

C.ii. hqm

howe greate oꝛ wycked a tres-
passer soeuer thou be, come
to me and spare not. I flee not
away fro the, foꝛ I am come
and sent foꝛ suche peoples sa-
kes. I wyll ease you. I shall
gyue you rest and quietnes.

But thou muste not rest in
ny other thyng/ noꝛ seke any
confoꝛte in any other mā, thou
mayste not seke noꝛ loke, after
any other consolacyon oꝛ suc-
cour in heu en, oꝛ in earth, but
only in me. I am a gelouse lo-
uer. I wyll be thy onely cōfoꝛte
thyne onely health/ refuge and
consolacyon, foꝛ I haue the
power onely to be al this vnto
the, yea and it is my wyll so
foꝛ to be. and very muche hath
it cost me to shewe the that it
is euer so.

To come, then to, heere
comptes which we must see
we oughte to knowe that we
haue

haue none other thing to bring
wyth vs, then, Dettes and tres-
passes, beyng ten thousande
poundes behynde hande, and
not one farthyng to paye, for
we haue not kepte one comma-
dement as we oughte to do, mat. vii
wherwith we myght paye our
Lorde. And as touchyng this
we wylle somwhat, what the
lawe requireth of vs.

Fyrste of all our almyghty
god and creator commaunded deu. xvi
in the old testamēt vnto the
chyliden of Israel: Yea shalbe
perfyte, and wythoute spotte mat. vii
wyth your Lorde your God: he
sayed also: be ye holy, for I am
holy. Christ also commaundeth
in the gospel and sayeth: be ye
perfyt, as our heuenly father
is perfite.

The princepal and great co-
mādemēt is this: Thou shalt
loue thy Lorde God 'aboue all
Mat. xxi
G.iii. thynges

thynges, with all thy hart
wyth al thy soule/and wyth
thy myghte. Shewe me
dare saye that he hath
and obserued thys commaundement:
trulye there is no person
vpon the earth that can
thys, wyth all the power that
he hath. It is not neither was
it euer in the power of man to
do this. It is not possible
for the lawe it selfe to geue
strength to do it, although
doth commaunde it. For as
Paule sayeth¹ the lawe by
geth no thyng to perfectyon,
nether doth it geue any power
or perfection vnto man, to ac
complysh the commaundements
after such a maner as it doth
Rom. vii maundeth them.

But by the lawe cometh the
knowledge of synne that is to
saye: by the lawe we knowe
first what is synne. And so by
thys

thys meanes is oure wycked-
nes and imperfection shewed
and declared vnto vs. And the
lawe wrought in vs al synne,
In suche wyse that when we
knowe oure synne fyrste of all
thē are we more desyrous and
redye to 'do' euill, for the lawe
doth forbidd and prohibite vs
that thyng whiche we do be-
foze, even after oure owne ap-
petites, wythout any resisting
or forbiddynge of the lawe.

Therfoze (as saynt Paule
sayeth mozeouer) The lawe
stryketh vp in vs the wrath of
God. I denye then that tho-
ro we it we should come to any
perfection, for that thyng dyd
wayte for an other tyme. It
was of necessitye, that Iesus
Christ hym selfe should do that
thyng fyrst in vs and wyth vs
That was the worke. to iusti-
fy, vs and to gyue vs perfecti-

G. lili. on

on, thys was the cause, of
comynge. As for the lawe
wrought hys office in vs.

It vttered synne and made
it to be known and so by this
meanes increased synne in vs
to this intente that the grace of
Jesus christ myght finde some
what to do, whych thyng
the lawe coulde haue done, the
died oure sauoure Christe in
vayne as saith sainte Paule

Euen lyke wyse is it of vs
wyth the aforesayde great and
chefe commaundement, which
is to loue God aboue all thinges
wyth all our hart, with all
our soule, with all our might
The whych declareth playnly
that all oure mynde, all oure
myghte, all our harte, all oure
soule and reason, shuld nether
do nor thinke any other thing
but to haue God in remem-
braunce only and euermore to
con:

Gala. ii

Mat. xxi

conspydze and beare in mynde
his loue his benefites his gra-
ce his glozpe, hys honour and
kyndnes. Whiche thynge it is
not possible, for any man vpon
earth to do, with al the power
he hath, after the minde of the
commaundement,

Lyke wyse is it of the other
commaundement whych is to
loue our neyghboure, yea and
that so wel as our selfe. Shew
me nowe (yf ye can) who is he
that in all thinges doth to his
neyghbour as he wold be done
to hym and gyueth hym, len-
deth hym, assisteth, and aideth
hym in all hys necessites, euen
as he wold that hys neygh-
bour shuld do vnto him in like
case, who is he in the worlde
that with al his humaine pos-
sibilite or strenghte is able for
to do that so on the earth. and
therfore it is true as **S. Paul**

G. v.

sayeth

No man
kepeth
the com-
maunde-
mentes
as he
ought to
do

sayeth: that all the world
made better vnto god. But
there is none outwardely
no: holy or vertuous pharisee
(whiche thynketh or studieth
to kepe the law as nygh as
possible outwardely) that can
accomplishe or fulfill any
thyng at all before god.
they beholde not the mynde
of the lawe.

Can such a pharisee (thynke
ye) satisfy or please God with
such outward dedes: no truly
they must nedes be detters
to God, as is aforesayed. And
thus are all our ryghtuousnes
and good dedes founde, as it
were a soyled or fylthy cloth
despyled wyth the floures of a
woman.

But these men that we last
increated of whiche after such
maner do and muste they: garyng
glysteringe wythes outwardly

lye, are the moſte perilous and
worſte to helpe, for they reken
not theſelues for ſynners but
contrary wiſe thei beleue that
they haue great merites, yea &
moreouer that they lacke no-
thyng, in ſo moche, that they
may parte with ſome of their
good dedes to other wher ſhal
a man fynde nowe anye that
after he knoweth this commaū-
dement dothe the outwarde
worke ther of only for the loue
of god, and of his neighbour.
And the doth not he fulfyl the
lawe or commaundement, for
he dothe not this thyng of a
pure and a wyllynge harte on-
ly for the loue of God. Nowe
he ſeketh the more hys owne pro-
fyte therein, or elles he dothe it
to obtayne heauen, or for feare
of hell. And (to be mozte) In al
thynges & that he doth or leueth
vndone, after the doctryne of
the

the outwarde law, he hath re-
specte to heauen or to hell, and
doth it not purely for the love
of god,

Nowe God requyreth that
wyl haue the harte wyth the
lawe, and is not satisfed wth
the outwarde worke wythout
the harte, he wyl that th^e hart
do it and that purely and only
for the loue of hym, Nowe no
man deceyue hym therfore
he regardeth principally the
grounde and bottom of our
harte. And this is the sentence
on bothe of the lawe, and the
lawe maketh also.

Who is he now that can do
thy wth all the power that
he hath of a truth no other
pooze synners. They thynke
that they shall pealbe none of
ther accomptes, then to bring
thether the resydewe of their
merytes whyche were not re-
stowed

flowed on other men, and for
them to be crowned. God giue
them knowledge and lyghten
they hartes that they may see
they maddc blyndnes

For to giue these accomptes
then, there is but oneli one cou
fel, that is that we dispose our
selues (so longe as we are in
this pꝛesent life) to lyue accor
dyng to the lawe of God as
nyghe as we can, and diligent
ly to seke after God, and hys
woꝛde in the holpe scripture,
and to exercise our selfe conti
nually in thys loue of God and
of our reygghboure. And when
we haue done all the best that
we can that then we do yet
knowledg and cōfesse that we
are muche worse then vnpro
fittable seruauntes, and That
we haue not done the one halfe
No not the hundꝛeth parte of
that whiche is commaunded
as

as. In as moch as we see
of a truthe it is euen so. Let
not then auaunce oure power
neither externe our merites
workes any thyng worth,
yet any other mennes; whether
they be in heauen or in earth
but onely to trust vnto the
rites and workes of our saviour
oure Iesus Chyste oure only
mediatour. And to holde be-
stedfastly thow faith vnto
hym, to runne to hym with
free corage and sure confidence
and to lay on his backe al our
accompes with al our dettes
and trespasses, for vnto this
thyng he was ordeyned, pre-
pared and eternally prouyded
of his heauenly father, to take
and beare oure synues vpon hi
and answer for them.

For (as sayth saynt Paul)
Iesus Chyste is gyuen vnto
vs of God, and is made our
wyl.

wyldome our rightuousnes,
our iustificacion our holynes,
and redempcion. So that thro-
rowe the meanes of hym we
shall be able to gyue a iust and
true rekenynge, for though we
be full of synne on euery syde,
yet is Iesus Chryst rightuous.
Though we are so wycked
and euyl, Yet is he holpe and
good. Though we of very
right are damned and lost, yet
is Iesus Chryst saued. yea the
very healt he and saluacyon it
selfe. It is he that is ordayned
(Ihawe) and appointed of god
for vs, to be our rightuousnes
wyldome sanctifienge and res-
dempcion.

Nowe our heauenly father
(in this his derely beloued son
and for his sake) wyll receyue
vs as hys welbeloue chyl dren
and wyll not Requyre or de-
mande eyther dette, or accou-
nt.

tes of vs and moze, because
haue beleued in his blood
vnfeinedly puttinge out
and confidence stedfast
hym.

But they which thinke
gyue any other maner of
comptes by any good deu
merites, whether of them
ues, or of any other saynte
ther in heauen or earthe, su
pepole (I saye) are soze abused
and pituously deceyued, as
haue sufficiently herde before.
These shall be soze bounde
gyue theyr accomptes, and
yelde a very straite rekenyng
of all theyr wordes & workes.
These shall paye all euen vnto
the vttermoost fartheinge.
Vnto this people belongeth
that fearfull and terrible ac
comptes that the scripture maketh
of And vnto them that
walke without feare after the

not loking to warde. God nor
his comaundementes, and die
euen so. These two maner of
folke are they, which shal giue
this strait rekeninge, And of
them is the worde of God ve-
rified as touchyng the dread-
ful accomptes which must be
gyuen as it is sayde before.

And all though thys were
sufficient for the seconde arti-
cle that we entreate of, that is
to say of the accomptes, so that
every christen man might here
with be satisfied, yet shal you
here by gods grace, how Da-
uid in his psalme dothe recyte
thre smal articles which wyl
not come euyl, to our purpose
in this place, he speaketh ther
of our accomptes and of oure
acquitaunce, and saith in this
maner. Blessed are they whose
synnes are forgyuen, Blessed
are they whose synnes are
h.i. hidde

p. lxxxviii

hydde oꝛ couered. blessed
to whome God imputeth
hys synne, hereby we se how
god oure maker doth ree
in thze maner of waies, the
comptes, the reconciliatio
satisfactiō of oure synes, fi
in pardoning the synes. Se
condly in couerig the, Thir
ly in not imputing oꝛ cōpting
oure euell deades foꝛ synne.

The first is that all is satisfi
ed vnto god, & that he wyl
not demaund ani moze act
foꝛ the synnes þe hath p
ned, whyche we beleue sur
to be paide quite and pard
ned onely by his sonne Iesus
Christ, and bi his merites fo
of that thinge whiche is ou
forgiuen, quyt & paide, ther
must nomoze rekenig be ma
And that it is true that syn
nes are pardoned onely by
merites of Iesus Christe, we
haue

haue shewed sufficiētly befoze
and of this is althe scriptur
ful, for our sauiour saith him
selfe by his prophete **Clay** I
am he., Iā he, which putteth
away thy synnes for myne
owne sake and I wyl not re-
membze the iniquities. And bi
hys prophete **Jeremy** he say-
eth: I wyl haue mercy vpon
theyr iniquities, and wyl re-
membze theyr synnes no more.

Clayliii

Hie. xxi.
Eze. viii.

The **Prophete Ezechiel** also
speaking in the parson of god
sayeth. At all tymes. when a sin-
ner turneth to me, I wyl no
more bere his iniquities in my mind.

By these wordes it is mani-
feste that all is pardoned and
forgotten, and all accomptes
out of memory. Therfore say-
eth the **Prophete David** also
he hath not done vnto vs ac-
cordinge to our synnes, hath
not dealt wpth vs after oure

H. ii.

ini-

iniquities, but as much as
ferethe betwene heauē & earthe
And as farre as the east
from the weste, so farre haue
he set oure sinnes fro vs,
even as a father hath pity
on his sonnes (saith Dauid)
so hath God mercy on vs,
he knoweth our frayle nature
Now I trust ye be content
touchyng the fyrst waye wher
by almyghtie God receyue
accomptes of our synnes,

The seconde waye is in
derynge sinnes by charite.

The accomptes of them are
made before God with perfect
loue and workes of mercy
to our neyghbours, that is to
saye, to forbear & suffre their
waykenes, to gyue thē almes
to shewe thē conforct and suc
cour to gyue them good ex
ple both in worde and dede
the whiche ye maye reade in
Paul

Pauls epistles. So that the
rekenyngc shalbe nomore de-
maunded, for oure sinnes are
euermore hidde by the meanes
of Iesus Christ. In whose na-
me, and for whose sake onelye
we do these workes. Nowe he
that is feruent in the loue of
god wyl loue also hys neygh-
bour and couer his fautes. As
saynte Peter saieyth: aboue all
thynges haue loue, one with a
nother, for charyte doth couer
the multitude of sinnes. Salo-
mon also sayeth: that loue co-
uereth al sinnes. Through mer-
cy and fayth are sinnes forgy-
uen vs, but loue compelleth vs
to forgiue other men their sin-
nes. According to this sayeth
sainte James. Mi brethren, if
any haue erred and falle from
the ryghte waye and another
of you dothe returue hym vn-
to the true knowlege: lette the

¶.iii.

same

i. Pet. iii.

Jacob. v.

same knowe that he which
uerteth a sinner from going
astray oute of his waye, shall
saue his soule fro death, and
shall hide þe multitude of sinnes.

Thus ye heare how that we
doth couer sinnes and that
god hath promised forgiveness
to all them that forgive
theiꝝ neighbours. Neither will
God requyre any accomptes
of such men, for the faith and
stedfast trust that they haue
only in Iesus Chryste, in his
merites and satisfactiō, is þe
cause why they do any thyng
that please God, And the bene
fites and loue of Iesus Christ
wyth the which he loueth vs
couereth & hideth al our wic
kednes, and imperfection, so
that God his heauēly father
will not know any faute
in vs.

And therfore my derely belo
ued

ued brethē and sisters let vs
betake our selues euermoze
vnto god w all our good de-
des and woꝝkes, in a partie
harte, in trew faith and loue
of god and oure neyghbours
suffering our celestia creator
and faythfull god from hēce
foꝝth to care foꝝ vs whether
that it please him that we shal
per remayne seperate still frō
him in this vale of meseri, oꝝ
that it be his wil to cal vs to
hym into eternal rest: beleuig
parfetely that his eies are al
wayes vpon vs, holdyng vs
and caring foꝝ vs as his wel
beloued childē, foꝝ þ loue of
his sonne Iesus Chꝛiste, In
whome we are beloued & tru-
sted, And foꝝ this cause let vs
yealde our selues wholi into
his handes, and cōmitte our
selues altogether vnto hym
both body & soule, being sure
M,iiii. that

that whether we lyue or
we be hye and pertayne
hym; And therfore let vs
a pure harte and mynde
vnto hym: oh father, thy
be fulfilled in earth as it is
heaven,

Here to may one also alle
the wordes of Christ in Ioh
berely berely I say: vnto y
he that kepeth mi wordes and
bel eueth on hym that sent me
hath lyfe everlasting, and shal
not come into iudgement, but
is escaped alreedy from death
vnto lyfe.

Lo, ye heare that they shal
not come into iudgement, and
bi this meanes haue thei none
accomptes for to make nether
are they called therto, for they
are alred: passed from death
vnto lyfe. Consider also that
oure Lo:de sayeth not he shal
passe from death vnto lyfe, but
he

he is passed alredi from death
vnto lyfe, for a Christen man
whiche is not fained: is as sure
of that whiche oure sauioure
here speaketh, as though it
were done alredy. The sayth
eloue in Iesu Christ the kind-
nes wherwyth he louethe vs,
that semeth vs, hydeth al oure
synnes, purchaseth pardon and
forgiuenes of all oure iniqui-
ties, and quyteth vs of our ac-
comptes.

Therfore god wyl not im-
pute nor reken our synne to vs
therfore shal we giue none ac-
comptes of them, for in Iesus
Christe, and thow we meanes
of him, they shal be put away
quite, and pardoned for euer
without any accomptes.

And that it is trathe that
god doth not impute nor reke
oure synnes vnto vs, we finde
in many places of holy scrip-
ture

ture, for saynte Paule saith
All thynges are of god which
hath reconcyled vs vnto
himselke by Iesus Christ, of
whom was in Christ reconcyling
the world, not imputing their
synnes vnto them.

Here ye see how god dissem-
bleth and wyl not see the con-
dedes of our imperfeccio and
weikenednes, and rekeneth the
not for synne. I meane of vs
that are in the faythe of Iesu
Christe his sone, And as sure
as it is that he imputeth not
our synne vnto vs so sure it is
that we shal gyue none other
accountes for them the Christes
bloude and merites wher
by (as saint Paule saith) we
are brought in to the fauour
of god his father which doth
counte vs wythout spotte in
hys syght.

Iesus Christ thorow the gre-
ate

that love that he bare vnto vs
toke our sinnes vpon him pay
enge derely for them. As **Esa.**
hadde prophesied long before
howe that God had layde all
our sines and trespasses vpon
Jesus Christ sayeng. **Truli**
he (meanig Christ) did beare
our sorowes & suffer our mi-
seris, he was wounded for our
iniquities and hūbled for our
sinnes, **Esa. liii.**

Beholde I praye you how
the prophet speaketh here, as
though the thyng hadde bene
done alredi, which was fulfil-
led inso mani hūdzeth yeaeres
after, Considze how he saiet
he was wounded he hath boz-
ne, he hath taken away oure
iniquities for the saluatiō of
mankynde was from the be-
gynnyng pzeordinate in the
wyl and ordinaunce of f fa-
ther, whiche he purposed to
worke

woꝝke and do. In and by the
dearly beloued sonne, for
knew that we were the woꝝke
of his handes, though all that
is in vs is vanite, falsed, pro
crisie and sin. Therfoze was
it nedefull that he shuld ordeyne
another saluation the was in
vs, and that by one man, who
he shulde ordaine to helpe al o
ther men, whose nature was
so corrupte and popsoned in
Adam, that they shulde haue
remayned in it for euermore,
yf the mercy of God in Christ
had not ben so plentuous.

Our nature was so corrupt
and venomed by y^e firste sinne
of Adam, that synne abideth
in vs and is made our possesi
on and herpytage, so that bi na
ture we are all the chyldzen of
godes wrathe, and can do no
thing of oure selke but synne,
no, not able to thynke a good
thought.

thought.

Agaynst this hath god, our
father moost mercyfully taken
vs to hys grace, in one and by
our man Iesus Christ, so that
he is of power to excuse oure
corrupte nature and the woꝛ-
kes therof in the syght of god
agaynst all maner of cōplaynt
that sinne, or dampnation can
make agaynste vs. For as S.
Paule sayeth: Lyke as by the
synne of one man dampnatiō
is come vpon al men so by the
iustice of one mī, is the ryghtu-
ousnes of lyfe come vpo al mē

Ephe. ii.
Rom. v.

Here is it playne, that God
receyueth oure accomptes in
pardonyng, coueryng and not
imputing our synnes to vs
And all that by the meanes of
Iesu Christ, thorow whome
also he is to vs also a louyng
and a mercyfull father, whose
nature is purglouyng, & kynde
As

As David saith: his mercie
aboue all his workes And god
hym selfe sayeth, the same
his prophete Elai for a ty-
ceason I haue forsaken you,
but I wyl gather you toge-
ther agayne in my greate and
myghtye mercy, And for a mi-
nute haue I hydden my face
fro you, but in and euerlastyng
mercy and grace I haue pitie
vpon you, and haue shewed
you kindnes, fauoure, These
wordes be spoken to him that
is your sauour, redemer and
Lord. And afterwarde he say-
eth. The mountaynes shall
passe: but my merci & grace
shal not depart from you, and
the couenaunt of my peace shal
not be taken from you. The
Lorde youre God hath saide
these thinges, euen he whych
hath mercy vpon you.

Apote Paul sayeth also
We

Be it knowen vnto you yere
and bꝛethꝛe, that thow him
(meanig Christ Iesu) is prea-
ched vnto you forgyuenes of
sinnes. And bi him are al that
beleue. iustified bi the law of
Moyles.

Act xiii

These wordes be very play-
ne, sure and comfortable, and
wel, worthi to be grounded i
a Christen mannes hart, ther-
fore let vs that are Christen,
as (saynt Paul saieth) fle vn-
to god the father with a stroḡ
confidēcc and with a stedfast
fayth, and vnto the thꝛone of
hys grace euen Iesus Christ
our oneli mediatur and reco-
cilper of Gods wꝛath, apoin-
tinge him to be our satisfac-
tour and paimaster of our ac-
comptes, And with ourdoute
we shall fynde a perpetuall
peace in our conscience, with
rest and quietnes in our soule

Hebi. vii

For

For this cause did he shed
blode, sufferinge so many
and bytter deathe, to the ende
that we shuld be without
or wyynkle, made pure and
by hym to be presented to
vnto his celestial father
houre of death, and at the
of iudgement. Therfore
Saint Paul mozeouer: that
Ihus Christ hath reconciled
rowe his bloud vpon the crosse
all that is in heuen & earth,
vs also (which were hys en-
myes in oure vnderstandynge
in our wicked and euyl wor-
kes) hath reconcyled by the
body of hys fleshe and by his
deathe, to the entente that he
myght offre vs vp in the sight
of hys father, holy and with-
oute faute yf so be that we
hyde in the faythe, & trust
fastly in him, & turne not away
from this hope of the gospel.

By all these auctorities it is
nowe cleare ynough that we
shall not be rebuked and disco-
raged of iudge Iesus Christ
vnto oure damage and vtter
confusion, But euert as Christ
Iesus hath made vs holy and
blameles, and as he oure head
is without spotte or blynde;
all pure, clene and holy; So in
him and by him: we which are
his members, shall departe with-
out spot or faute, beyng pure
and sanctified, and no maner
of accompte shalbe required of
vs.

And thus shall we come to
knowelege how these scriptu-
res of guyng the accomptes
ought to be vnderstande, that
is to saye, for the exortacion
and sturryinge by of the recte,
and to shewe them they weake-
nes howe vnble they are to
gyue suche accomptes as the

3.i.

law

lathe requyeth of them
so by these meanes to
the to mourne, & sigh for
and socoure of God, for
can fynde nothyng in
selues but onely great de
great synnes, and (to be sh
all euyl. And to the entent
they maye runne vnto such
sure comfort and so certayn
a succourer, as is Iesus ch
of whome they maye be ho
to require any nedefull thyng
that they lacke.

And then as for thy infidels
and such parsons as haue no
fayth nor trust in Christ, wh
they thinke to satisfie þe iudg
withe outwarde workes and
therby to come vnto the ende
of their accomptes. And as for
them also that lyue negligently
and fleshly, hauynge no res
pecte to God nor vnto his law
es nor suche accomptes as he
des

demaundeth. Unto suche people it is sayde befoze that they muste gyue suche a rygorous accōptes to the greater feare and moze dampnacyon of the selues, And as concernyng the fyrste soite, yf they regarded well them selues, how that all is nothyng that is in theyr power they myght haue an occasyno to leaue all togyther wastynge onely and trustyng stedfastely in the meryste of Iesus Chryst, And the other to auoide theyr dampnacyon, wolde leaue theyr synnes and iniquities fearing the rigorus iudge the strayte accomptes that are demaunded; befoze the which iudge (yf it be so that they wil not receyue the grace of God in tyme conuenient and while they maye) they shall gealda such accōptes and reherynge that they shall neuer be able to

pay it. As it is wyrtten in
They shall recompence an
ment all that they haue done
and that shall neuer come
an ende. Esay saith also the
fyre shall neuer be quenched.
Therefore (as oure sauyour
Chyste byddeth vs in the gos
pell) let vs take payne to aggre
wyth oure aduersarie whyles
we are in the waye, with hym
That is to say with the word
of god whiche doth euermore
reprehende vs and is alwaye
agaynste vs. For yf we wyl
not loke circumspectlye and a
gre wyth it we shall be cast in
to the pryson of hell, and shall
not departe fro thence, vntyll
we haue payed the vttermoste
farthyng: wich is not possi
ble for vs to do, and therefore
must we abyde there for euer.
These two maner of people
sayth the scrpyture shall yelde
these

these accomptes, and it is to
be vnderstande of them, and
toucheth the onely which wyl
not heare god, but despise his
commaundementes and wyl
not liue after the. Nowe haue
ye esteemed and valued Iesus
Christ and his merites to litle
for them, not seeking helth on-
ly by hym, but brynge in theyr
merites, and hope to be saued
by them. Therfore shall they
for euer be directe & forsaken
of God, and hys sonne Iesus
Christe haupnge no helpe to
gyue thys accomptes so terry-
ble, but them selues onely, and
to satisfie it without the helpe
or conforzte of any othre man,
as reason is. Therfore let vs
giue dilygence so longe as we
are yet in this life, to agre and
accoorde wyth the word of god
whiche is our otrepartie, and
to lyue after it as nygh as we

¶.iii.

can

can; exercisynge oure sayth
the same worde & encrease
it from day to daye in pa
loue and cherite of our ne
bours without pocrisie w
full purpose and intencyon
to remayne.

And yf it chaunce at any tyme
that we do fall oꝝ clyppe
fynde no remedye in vs to
fyll the worde. we may not
that be discoraged oꝝ dyspaire
but beleue that Chyste Iesus
is sette and ordayned to accom
plyshe it foꝝ vs (As we haue
hard sufficiently here before)
takynge all oure iniquities vpon
hym with so greaie passion
and death not only foꝝ vs, but
foꝝ all men that beleue in hys
worde, and trust suerly in hym
foꝝ these shall not come in to
iudgement oꝝ gyue any accou
tes, but are passed alreedye (as
sayeth oure sauyoure) from
Death

death vnto ipse. This is sufficient for the seconde article.

¶ The thyrde Article.

The thyrde artycle of cause wherfore we dye not wth a good wyll, is (as we sayde before) ignorance. whiche is that we know not nether are sure whether we shall go after we be dead. Upon the whiche pointe we shall not nede to speake muche vnto them that vnderstonde the two fyrste articles, for thys folowethe the other two of necessite. But they that are not instructe in the other two & knowe not nether wyll knowe thys present saythe. I cannot tell howe to satisfye suche people to cause them beleue. And I woulde fayne aske them yf they haue any saythe a God, or yf they beleue that here is a God, and that there

J.iiii.

is

for another life everlasting
ter this, or if they beleue that
god hath created them to
a lyfe, and ordayned they
dwell eternall wyth him after
this lyfe, I suppose they wold
saye yee. Neuertheles as they
perceave no faute in them and
as they fele no synne in their
conscience: euē so saye they wold
beleue that we shal come to he
uen after this lyfe. And there
fore I saye, yf they were well
taught in the two fyrst pointes
it shulde be no nede to speake
much of this, theyde, for that
wold folowe the other wold
yonghe.

But for the multitude of sim
ple people that are not taught
in the two fyrst articles, being
from theyr yonght lerned and
accustomed to stonde in feare
and drede of the greuous day
of iudgement and death, com
tyne

tynte by hell, some tyme bi purgatory, & sometyme troubled wth the feare of the deuyll, & howe he shal asfoyle vs at the houre of deathe .and thowwe the terryble death it selfe and the payne threof, of gyuyng a strayte accomptes, of a rygourous iudge and such lyke doctrines, for these I say, for the consolation of the ignoraunte and for the conformatyon of thys thyrd poynte, we shall bringe forth auctorities of holy scripture.

And it is to be noted that these doctours and preachers whiche haue on thys maner taught the people, and knowe no waye to bynge the to well doyng and to liue vertuously, but by such a feare they greatly erred, and haue ben to longe them selues oute of the ryght way, to leade the people of god
and

and to make a trede Chyld
man, for by thys meanes they
haue broughte farther from
God all them that they haue
taught.

The true way was once and
is yet, that ought and is bound
to leade the people to the love
of God fynde and before all o-
ther thinges, Even as the first
commaundement sayeth: that
we shal love our Lorde God
aboue all thynges with al oure
harte, &c. For why he is our
more oure dere father, and we
are alwaye hys chyldren and
heyes so longe as we are founde
in the fauour of Iesus Chyld
his sone, and in good purpose
to lyeve from henceforth: after
the wyll of oure dere father.
This is the first stone and foun-
dacion that ought to be pre-
ached vnto the people, and giue
hem to vnderstande and waite
is

to beleue. And then, all that is
founded in the scripture corre-
spondent to this (that is to say
unto the sonne of God) shulde
be declared for the increase of
faith and trust in god & loue of
our neyghbours, whych imme-
dyatlye fold weth the loue of
God.

One may preache vnto me
longe ynough of hell, of the de-
uill, of gyuynge a strayte ac-
countes, of a rigorous iudge
and such lyke thynges, or euer
I can haue a loue to God, for
they shulde rather make me
drawe backe from God, and
byrninge me to haue suche a con-
cepte that I shalde be alwayes
afrayde of God willynge to
byde styll in this lyfe, or els to
dye as beastes do in body and
soule, and so by that meanes
to escape death, hell, the deuill
and that dyefule accōptes also
in

in the daye of iudgement.

Therefore I saye, we must
begynne on another facyon to
make a Chryste man. In shew-
ing him þ grace, fauour, loue
wth the kynde and fauour
mercy of God our father. Also
that the same dere father of
ours besydes that he doth pay
donaire synnes (as is before
sayde) he dissembleth and mar-
kethe as though he sawe not
our euyl inclination to synne
when we are so strongly assa-
led agaynste our mynde & wyll
rekenyng them all satiffied &
payed, in and by the mercy
and bytter passion of hys dere
sonne Iesus Chryste. So that
by these meanes there is now
nether synne nor deathe, deuil
nor hell, nor any other thyng
that can dysturbe any other
thyng that can geue vs any
more deed or feare.

For after that ye know what
synne is taken alwaye, what
dredde or feare can death make
ye see now that death bryngeth
great profite, inso moche that
it sendeth you vnto an other
lyfe that is muche better then
this is. And it serueth you for
this purpose, to kyll our syn-
full fleshe, so that it cannot let
you nor drawe you any more
vnto synne, that ye beyng de-
lyuered from that may offende
God nomore, but maye with-
out lette or impediment serue
hym, for euer.

Moreouer whē sinne is for-
geuen and Chyste Iesu hath
taken it vpon hym, what can
all the dyuyls of hel do to you
yea hel it self, what can it do.
And yf hell can do nothyng,
what can purgatorie do: yf
there were anye suche as we
haue feared so greatlye thys
many

many yeares: which p[er]
ty thoughte it be but onely
ymaginacyon of false p[ro]
fes, and no fere in verpe
yet many men stande in
feare of it, then of the fyer
hell, so euyl are we instruct
and taughte, but oure synnes
haue deserued it.

For to save then some thing
for the consolacyon of the sim
ple, and to confyrm this pre
sent article, every chrysten m[an]
ought to knowe that the very
natural death is no other thing
of it selfe, but a dreame or a
selpe/ and one dyeth even as it
were a man that slepeth.
So that as a man doth slepe
wythout payne. Even so shall
death come when it pleaseth
our Lorde, and bynge with it
no payne or sorowe (for that
doth alwayes the sicknes bring
which commeth wyth the death)
AND

and but this death is more
paynefull then another, eue af-
ter as the disease or sicknes is

It is of a truth and a natu-
rall thyng that the soule and
the body depart not, wyllyn-
gly a sonder, but wolde fayne a
bye off, ioynted together one
wyth immortallite and besente
into another lyfe without de-
partynge the one from the o-
ther, as saynte Paule sayeth.
And as touchynge our nature
we can not departe from this
lyfe wythout greate feare and
terroure for suche a seperatiō
of the body and soule whyche
were so naturally ioynded togi-
ther of god in one natural knot

But a trewe Chyſten man
whiche is nowe a nother ma-
ner of thyng then a pure natu-
rall man and fauoureth other-
wyse then a very carnall man
(whiche Chyſten man hath
knows

knowege and of
symple) and
what ende he is
to: to lye here as
nowe, but to lye a
nally with his treate
And this is the will
naunce of God in be
we must first dye in ou
and afterward immorta
rle agayne, & so to lye
him for euermore. And
for he hymselfe: howe
for and dye, and wold
first that he should
And the good people
which knoweth this to be
so and beleueth it stedfastly
pleaseth God very well, and
followeth his mayster wyllyngly
to dye, and after
to the resurrection accordyng
unto the good mynde and
dynaunce of God, And it com
some vnto hym as child sayeth

John. vi

For thus saith my word: that
never is death. so that such a
personne shall not be, nor taste
death at all, but yinge onely his
soule and his hart vnto the o-
ther lyfe, and to such an eter-
nall fruition of God, whereto
he knoweth that he is made &
ordained, therfore vpon Gods
worde and promyses is all his
hope and trust.

To this I counceyle you
fre no man to brynge you into
any terrible feare or dreade of
death, for of a truthe it is not
fearefull vnto a faythfull chri-
sten to whom we write, or at
the leaste whiche laboure to be
such and to come thereto, we
speake not vnto the that hath
but onely the name.

It is very true that all
beleynge personne or a false
christen man hath some dread-
full feare, for that all

his lyfe longe he hath' ge-
dredde that he shall be sepe-
sternally from the face of god
and wayteth for the peynes
hel whiche suerly he thynketh
for to haue.

But death bringeth him no
this, for it commeth of his sin-
fulnes and remoyle of consci-
ence, and of the infidelitie and
desperacion which he hath' for
he seeth nowe that suche terri-
ble feare commeth vpon hy
necke, whiche as longe as he
lyued he wolde not beleue, ne
passe vpon it, but nowe it com-
meth vpon hym, and. Appro-
cheth a pafe. Therefore must he
nowe beleue it when he begin-
neth to taste the terroure and
dredde, wyth the peyne also whiche
the sikenes bringeth

Is it any meruell then, that
suche people, take sayntlye
there gages and rayes many
tymes

tymes piteously discōfort the
selues at theyr ende, which be-
ynge desperate dye wythout a
ny helpe or succour. And whē
many men here of se that some
folkes dye on thys maner they
laye all the faulte vnto death,
whiche they oughte to ascribe
vnto the conscience and synne-
nesse. And thys is the cause
that death is described & pain-
ted so terryble & so grymme
a face or visage, But what be-
longe thys vnto a true and
faythfull chrystian man: truely
nothyng at all for he seeth that
all is other wyse, he knoweth
that is conscience is in God,
and set sure in his worde so cō-
fortable, he beleueth that tho-
rowe Iesu Chyrst, his synnes
are forgyuen and pardoned
hym, and that he is the chyld
of God, and heyre of eternall
lyfe, happyng surely that he

R. ii.

Mat.

shall change thys present
for another, which is with
comparison better. and spe
keth not of any feare oꝛ d
of death.

And yf peradventure th
come vpon hym at anye tyme
any phantasie of Synne, hell
of the euill, he knoweth the
way to tourne straght to
Iesu Christ, and sette him befo
hys eyes / after the maner
hathe bene ofte sayed here be
fore so shall suche a phantasi
banyshe away by and by. Ne
ther hathe he any other melan
coly oꝛ grefe, but only such as
his sicknees doth cause him to
haue.

Death, at his houre cometh
vnto hym (as is a foresayed)
without anye feare oꝛ grefe
euen lyke a dreame, oꝛ as a man
whiche when he slepeth can not
tell that he is sleeping. So doth

He slepe and reste in the Lorde
As we fynde wyttē in diuers
holy men,, whiche in theyr de-
partynge and deth haue swete-
ly slepte in the Lorde, and as
we se dayly in the departynge
of many good men, whych dye
as peaceably as they slepe na-
turally,

Nowe is it conueniente that
we speake of our mansion af-
ter this deathe, accordynge to
holy scripture, that we may se
what it sayeth therof, fyrste
saynte Paule sayeth: though
our outwarde man (that is to
saye our body) do peryshe and
dye, yet the inward man is re-
newed daye by daye. For ouer
exceedyng tribulacion, which
is momentany and lyght, pre-
pareth an eternall glory vnto
vs, whyle we loke not on the
thynges which are sene but on
thynges whiche are not sene.

R.iii.

for

for thinges which are sene
temporall, and thynges which
are not sene, are eternall. We
knowe (sayeth he) that yf our
earthly mansion, that is our
body were destroyed, we haue
a buyldyng ordeigned of God
an habitation not made wth
mennes handes, but eternall
in heauen. And therfore saye
we, despyrre to be clothed in
oure mansion which is from
heauen, yf it happen that we
be founde clothed and not na-
ked, for as longe as we are in
the habitacio, of our body we
sughe and are greued, for we
wolde not be vnclothed that
mortalite might be swallowed
vp of lyfe. But he (sayth saynt
Paule) that hath ordeyned vs
vnto this thing is god which
of hym selfe hath gyuen vnto
vs the earnest of hys spirite,
we are alwaye of good cheere,
and

And knowe well that as longe
as we are in thys body, we are
absent frō God, for we walke
by sayethe in hym, and not by
visible thynges. Nevertheless
we are of good conforthe, and
had rather be absent from the
bodye and to be present wyth
God, here was the harte of a
true chryste, that spake on this
maner. And so oughte a pre-
cher to teache other men, that
they maye knowe god, Chryst.
them selues, and the very true
professing of theyr baptyme, so
that they maye haue a better wil
to departe hence, and to be de-
liuered frome thys stynkynge
fleshe. And so ought euery man
to examine him self, yf he haue
such a desyre or no, for so much
as he lacketh of suche a wyl or
desyre, so farre is he of from a
true chrysten man.

Saynt Paule sayeth more
B. iiii. ouer

more: ye are now no more
strangers or pilgrymes, but citi-
zens with the sayntes, and of
the household of God, builded
upon the foundation of the ap-
ostles and prophetes by Iesu
Christe. He sayth also in ano-
ther place: ye are come vnto the
mount Zion, and to the citie
of the livinge God the celestiall
Iherusalem, and to innume-
rable syght of aungels, and to
the congregacion of the myr-
rour-borne sonnes which are wyrt-
ten in heuen, and to God the
iudge of all and to the spirites
of good and perfyte men, and
to Iesu Christe the mediator
of the newe testament.

Have we not nowe spoken
playne enough of our mansi-
ons after this mortal life: that
is to saye: that we shall be of
the household of god, citizens
and possessours of eternall life
with

with an innumerable number
of angels and sayntes, & that
we shall remaine and possesse
eternally the kyngdome of hea-
uen, and the citie of the lyving
God that celestial Hierusalem
where vnto Iesus Chryst him-
selfe shall call vs at the day of
iudgemente, sayenge: come ye
blessed chyldren of my Father
possesse the kyngdome of hea-
uen. whiche was prepared for
you before the begynnyng of
the world, he hath also promi-
sed that he is gone before vs
to prepare vs a place, and wyl
come agayne for vs, and take
vs wythe hym, to the intente
that where as he is, we maye
be also eternallye, who wolde
now knowe more of the place
or beyng after this lyfe: are
we not content wyth the man-
sion of god where as his sonne
hath prepared vs a place: by
whom

whom and in whom we
perpetually be onewyth

Therefore luche a place
bydpyngemust nedes exceede
other places, and lodgyng
that a man can thynke of
harte can ymagyn. For there
was neuer tongue yet that was
able to speake it neyther
be, as saint Paule sayeth, as
Elap said longe tyme
foze No eye hath sene noz
harde, neyther hath it entred
in to the harte of a man, whiche
God hath prepared for them
that loue him Unto the whiche
soe we praye hym to lede us
conduyte vs of his only grace
and mercy in Iesus Christ
to knowe the knowleg of him and
of his wynde, and fulfyll
longe of his wyll,
now and ever.

THE
The conclusion

Suppōse that by this
doctrīne, every christen
mā shalbe cōtēted & wyl
instructe in the tyme of
death to put awaye from them
these thre aforesayd impedimē-
tes, so that Trust in god they
shal not now let him nor draw
hym backe any more from a
ioyful and glad wyl to receiue
his corporall death, but shall
waite for it patiently, & wylth
a good wyl, when so ever our
dere father calleth hym thereto
for by it, as it were thow an
entry, ledeth vs vnto an other
lyfe a thousande folde better.
And so helpuereth vs from all
miserie and displeasure, from
all daungers and out of the hā-
des of all our enemies: beyng
certified by our faith that all
thynges whiche coulde hurte
or byndre vs. whether it were
synne, death, deuyll, or hel: are
all

all together vanquished and
overcome/being turned to our
profyt. The accomptes is payed,
the iudge is appeased, al debts
are pardoned, forgottē, quyt
satisfied, and payed, and there
is nothyng, for to be dampna-
ble in vs, bicause we are in Je-
su Christe and in his fayth, and
it is saide sufficiently afore.

But it is alway to be noted
and thys shoulde we kepe we
in memoire, that we haue all
these thynges onely by Jesu
Christe, whiche is oure heade
and oure hie meebre. I meane
that be chrysten, not all they
that beare the name, for by a
louynge fayth, we trusted and
rested in god vpon him, and his
blessyd sonne, knowynge that
he is god of Lordes, a myghty
god, and more aboue all that
is in heauen, hell, or earthe,
and hath geuen vs all these
thynges.

things of his mere liberte
wythout any deservynge
but thow his love and kynd-
nes. And hath obtained it for
us of his celestiaall father by
his precious blode. Therwhich
thyng because we beleue it is
true, and knowe that it is so,
all feare and drede goeth from
us.

And by thys means God
worketh agayne in us, a fre-
quentnes and suche a love to-
warde hym, that we touch
thynges to his people and be-
come whiche hath shewed us
suche kyndnes and love being
of nature his very enemies.

Therefore let us continually
applye our selues to hym to
please hym, & to be assured that
we knowe both what he will

But bicause we are
son of the synners, and of the
fleshe, we are dayly troubled

...to euill; whiche
...and by the
...therefore let vs
...and desyre w
...the apostle Paule (as it is sa
...that this mortal body
...and be destroyed;
...that we maye serue
...be obedient euermore
...without any lette.
...as we haue here
...hearinge thys sinfu
...be, lette vs
...agaynst
...there
...we maye
...under the obedienc
...capt
...our heade
...the whyche
...our celestial
...traunce
...ally,

¶





